MODERN SEX MAGICK

SECRETS OF EROTIC SPIRITUALITY

DONALD MICHAEL KRAIG

WITH CONTRIBUTIONS BY

LINDA FALORIO • NEMA • TARA • LOLA BABALON

"This book will be received as a welcome addition to the scant library on this all-too-often hidden subject."

— Donald Tyson
author of Sexual Alchemy

Heighten your sexual and magickal powers!

The explanations in this book of the history, philosophy, theory— and more importantly—the techniques of Western sex magick are 'nothing short of revolutionary'. Donald Michael Kraig has collected new discoveries in all these areas from a wide variety of sources and through the efforts of numerous magicians.

- Revealed for the first time: The sexual secrets of the Kabalah dating back to the Temple of Solomon in Jerusalem.
- The 16 major secrets of why and how sex magick can work for you.
- A summary and analysis of the rarest of Crowley's sex magick instructions: "IX° Emblems and Mode of Use".
- The powerful secrets of women's little-known erotic areas, including the AFE Zone and the U-Spot.
- Secrets of male multiple orgasm and the extension of intercourse duration.
- Sex magick with multiple partners.
- How to design your own sex magick rituals.
- The truth about SM and sex magick.
- Sensory deprivation and sex magick.
- Make love as long as you live!

This book is only place you can find all of this, and more, in a clear, easy-to-use form. It is non-sexist in language and attitude and requires no previous magickal training or study.

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Dedication

I dedicate this book to the pioneers and modern-day practitioners of sex magick, and to those of you who have broken social and self-imposed limits in order to take a leap of faith into the power and spirituality that is the focus of this book.

I would also like to deeply thank all those people who made this book possible, especially the powerful women magicians who have allowed me to print their words.

Finally, I would like to thank Ms. Nancy Peters for her valuable comments while reading the manuscript, helping me to clarify my ideas, and being a second pair of eyes during proofing and editing.

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PREFACE

If you picked up this book looking for information on 'the magic of sex', I'm afraid I must disappoint you: this book is not what you're looking for. If you're hoping to find ways to enhance your sex life, a book filled with new sexual positions or ways to have multiple orgasms or orgasms that last for hours, you'll have to look elsewhere.

There are so many books with information on how to enhance your sex life that another would be redundant. Even so, you can be sure that a few dozen such books will appear each year. Each of them offers the 'ultimate sexual experience' or 'sex beyond your wildest dreams'. Of course, if any of them gave methods or techniques that worked there wouldn't be a need for the others.

These books have one thing in common. They look at the body as if it were a machine. In doing so they ignore or at best give minor lip service to the spiritual, mental, and emotional aspects of sex.

This is a complete turnaround from the 'marriage manuals' published in the 1800s and early 1900s. Those books frequently said little about the physical act of sex and focused instead on spiritual or emotional needs. Those marriage manuals, due to their totally inadequate information on the physical act of sex, likewise failed to achieve their avowed goal of teaching the secrets of marital satisfaction.

As with most things, the answer to the failures of these two approaches lies in history. The spiritual system in many ancient societies acknowledged the existence of body, mind, and spirit. Although they could be examined separately, it was understood that these three aspects of human reality were completely interrelated. The notion that these could be separate was a bizarre concept. At best it was but a minor aspect of Aristotelian philosophy—until the birth of the Christian religion.

With Christianity, for the first time, a spiritual system not only saw the mind, body, and spirit as separate, but also decided that among those things which made up a human, spirit was the most important. Some Christians would mortify the body in the hope of exalting the spirit. This led to groups such as the *flagellantes* who would not merely mortify the body but would beat themselves to show how unimportant the body was. Even today there are some cultures where a major event at the Christian celebration of Easter, in imitation of the story of Jesus, is the actual crucifixion of several men. (I would add that in many of the earlier cultures it would be correct to say that people saw themselves as part of a mind-body-spirit-*environment* matrix, and to damage the physical world would be tantamount to damaging themselves. This attitude, too, was changed by Christianity which didn't even take the physical world into consideration.)

The notion of viewing the body, mind and soul as separable, identifiable entities has permeated much of Western civilization. It seemed quite logical to our forebears to write of sex by only discussing the spiritual and emotional experience—what else of importance was there?

It frequently takes time for personal ethics to catch up with society. In Western civilization, perhaps the biggest societal change since the beginnings of Christianity occurred in the eighteenth century and was known as the *Enlightenment*. This movement emphasized the use of reason to

scrutinize previously accepted doctrines and traditions. It brought about many humanitarian reforms. It also stretched the narrow link between what could be seen (the physical) and what could not be seen (the spiritual). Unlike Christianity, the rationalists of the Enlightenment—in part as a response to the Christian world view of the time—began to exalt the measurable physical and material over the unmeasurable soul. This attitude helped trigger the industrial revolution, *laissez faire* free market economies, Communism, Socialism and even the current trend of 'psychic debunkers' who have misappropriated the word 'skeptic' to describe themselves. The materialistic revolution of the past two centuries has reached its logical end and now sees even the human body as nothing more than a machine. Even consciousness and emotions are described as mere 'chemical reactions.' It has become quite logical to write books about sex that only talk about physical positions and techniques.

But are people today any happier in their relationships than they were 150 years ago? Are they more sexually satisfied? I think the answer is 'no', although there may be differences in what people term happiness and sexual satisfaction. If the answer was 'yes', there would be no reason for more of these marriage manuals to appear.

These books, these marriage manuals and sex therapy books, do not explain that body, mind, soul, and the bond that unites them form an unbreakable matrix which makes up the human experience. Thus, following their incomplete information will inevitably lead to feelings of unfulfillment and dissatisfaction which all the prayer or all the orgasms in the world will not resolve.

That is where sex magick comes in.

Tapping the Power

Sex magick is an ancient Western system which sees the physical and non-physical as an interweaving continuum. Further, the basic theories and techniques of sex magic recognize that all humans have innate powers of which most people remain unaware. A few decades ago, it was thought that humans could not control their autonomic nervous system (A.N.S.). The A.N.S. is the aspect of our bodies that controls such things as pulse rate and pain awareness. Now, using biofeedback devices and training, people have been able to consciously alter what scientists had believed was not consciously alterable. What other innate powers do we have that materialistic scientists either ignore or deny?

This book is about those powers, including how to develop them and how to use them. If you are unfamiliar with magick in general and sex magick specifically, this book may be a starting point for an entirely new way of looking at the universe and your place in the world around you. Imagine being able to help yourself and others by obtaining the things you desire. Imagine being able to have sexual experiences that transcend *anything* the other books describe. Imagine being able to increase the intimacy and improve your relationships with those you love. It is possible, and the methods to achieve these things, usually kept secret, will be revealed here.

And the funny thing is, improving your relationships and sex life are not even the major focus of this book. They are merely a wonderful, tangential bonus to learning about how to use your innate abilities to master yourself, your world, and your environment.

So, if this book is not specifically some sort of marriage manual, what is it? And what is this thing called 'sex magick'?

This Book's Purpose

Well, first let me say that in at least one sense this is not a 'New Age' book. There will be no 'channelled' information or secrets that go back in history to *Atlantis* or *Mu*. This is not because I disagree with many of the original concepts of the New Age which gained popularity back in the 1960s, but rather because the New Age has become part of the mainstream. Or perhaps, it would be more correct to say that the mainstream of Western society has taken from the New Age what it wants and spliced it onto its *Old Aeon* mentality, rendering much of what passes for New Age as nothing more than rehashed Christianity or a way to make more money.

My previous work, *Modern Magick*, was a step-by-step instruction manual on what real magick is and how to do it. I have been very fortunate in that it has been accepted by the magical community as a useful resource. The book you hold is not a continuation of *Modern Magick*. It is a step in a new direction, which is correct for some and not for others. It's not better, it's just different. Nor is it merely an expansion of one section of my previous book; the book you hold is complete.

To put it simply, it is the goal of this book to teach you how to take the incredible energies raised during sexual activity and make use of them for desired ends. Thus, sexual activity becomes not the goal, but merely part of the technique to achieve that goal. However, the energies raised are so powerful that if you have never practiced any form of magick you will be surprised at the results. And if you have performed magick, but not sex magick, you will be shocked to learn just how much more you can achieve.

The above statement will upset some readers. Some magicians say that you don't need to work sex into magick, and that sex and magick should be kept separate. If this is their opinion I have no argument with them. But someone not experimenting with sex magick can have no idea how much stronger his or her magick could be. If they learn sex magick, *and experience it*, they may be open to new levels of personal power and self-empowerment. Perhaps, after discovering the true depths of their power, they could then abandon sex magick and find their own magical abilities greatly enhanced. The performance and use of sex magick is not necessary for a person to become a magician, but sex magick can help enhance any magician in his or her magical work.

This Book's Method

There are several other books on sex magick that range from elementary to absurd; good to bad. I have learned from most of them. One of the surprising things I have learned is that many sex magicians seem to be rather prudish in their writings (this may have been due to fear of obscenity laws). In the past, speaking of the penis as the 'wand' and the vagina as the 'cup' may have had its place; but not now, not as we move to the next millennium. Thus, I will be using words such as *penis* and *vagina*, *breast* and *nipple*, *scrotum,* and *vulva*. If you find such words shocking or something you do not wish to read, then you might prefer to study some other books.

Similarly, in this book you will learn about techniques and sexual methods not in flowery language, alchemical symbolism, or prudish metaphors (or popular and evocative colloquialisms) found in other sources. My goal is to be logical, complete, explicit, and scientific but not obscene. Masturbation is 'masturbation', not '8th degree work' or 'self-abuse'. Intercourse is 'intercourse', not a '9th degree rite' or 'doing it'. No matter your level of experience, one of my goals in this book will be to lead any student from knowing little or nothing, to knowing everything needed to become a practitioner of sex magick.

For some reason, many people fear information about sex magick being made available in clear language to the masses. I find this attitude both elitist and anachronistic. There should be no fears, as those who are uninterested or unwilling to do the work will abandon sex magick quickly. Still, I have no doubt that the open discussion of sex magick without the symbolism and metaphor will be seen as controversial by those who wish to 'guard the secrets from the profane'. It is too late for that, though, as the genie is out of the bottle and cannot be forced to return to its tiny and uncomfortable home. Numerous books have already revealed secrets; I am simply trying to make them clear and understandable to those who are interested.

Although many link the form of Eastern Paganism known as Tantra with sex magick (especially Tantra's sexual methods and teachings), I am going to try to keep Tantra, as much as is possible, out of this book. That is because Tantra is an entirely Pagan system while sex magick is a collection of techniques. Do not, however, think that I have fallen victim to the mind/body/spirit rift. The physical techniques of sex magick cannot be separated from the mind and spirit. Indeed, the techniques are physical and metaphysical simultaneously. Enhancing one improves the other. Ignoring any aspect is like leaving out a keystone when building an arch. It just doesn't work.

Polarity

The nature of sex magick, whether one performs such magick alone or with partners of the same sex or the opposite sex, is that of working with polarities. These polarities can be seen most easily in the sexes—man and woman. However, the polarities exist to a greater or lesser degree within each of us. This is why sex magick can also be performed by oneself or with partners of the same sex.

Merely because sex magick can be performed by any person, couple, or group does not mean that all forms of sex magick can be performed by all people in all situations. Some forms of sex magick require a male-female couple. Other techniques, perhaps most of them, do not have such a requirement. When a male-female couple is required will be obvious as the sex magick technique will require the united fluids that result from ritualized sexual intercourse on the part of the magicians.

I ask that the reader/student/sex magician excuse any language which, for clarity of meaning, may not truly represent the fact that sex magick is for both genders. It is unfortunate, but English does not have gender-neutral forms and trying to come up with such phrases is frequently neither linguistically graceful nor elegant.

Personal Responsibility

I would also like to address another topic: personal responsibility. First, to use the guise of 'sex magick' simply to entice another person into a sexual encounter is not merely seduction by false pretences. To me, sex magick is sacred and special. In my opinion, to abuse the idea of sex magick for seduction is nothing short of physical, emotional, and spiritual rape.

Second, learning sex magick, indeed, learning magick of any kind, allows you to make changes more easily in your life. You should realize, then, that you are responsible for those changes. Because of this understanding, a person who has learned sex magick is in some ways more responsible for his or her actions than are those who know less.

This brings up the deadly scourge known as AIDS. I am very proud that *Modern Magick* was the first major occult book to openly discuss AIDS. As of this writing, over 320,000 people in the U.S.A. have died from AIDS-related diseases. I know several people who are HIV positive, and one of my best friends died because of an AIDS-related disease.

Although the media present a seeming consensus over how AIDS is transmitted, in fact there is currently a great deal of controversy over this. The accepted line is that it can be passed easily through transmission of any bodily fluids. Just one oral, vaginal, or anal sexual experience can pass AIDS between partners unless a barrier such as a condom or a dental dam separates the couple.

More and more researchers, however, are saying that on a practical, real-world level, the primary forms of transmission are only through blood transfusion (including being born to an HIV-positive mother and drug users sharing unsterilized needles) and anal sex, and then only if a person already has a weakened immune system. In a May 1, 1996, article on the front page of the Wall Street Journal, it is claimed that while it is technically true that anyone can get AIDS, for most heterosexuals "the risk [of contracting AIDS] from a single act of sex" was smaller than the risk of ever getting hit by lightning. They claim that the 'anybody can get AIDS' philosophy comes because of power politics from both conservatives and liberals in the federal government. In fact, the story says the chances of getting AIDS through vaginal sexual intercourse are one out of 1,000 if your partner is HIV positive. For receptive anal sex with an infected partner the chances of contracting AIDS are as low as five out of 1,000. And these figures are for unprotected sex. If people use condoms and dental dams the infection transference rate goes even lower. A few years ago, many researchers were despondent, believing that AIDS would never be cured. Now, respected researchers are publishing papers predicting that a cure will be discovered within a few years.

Which of these theories are correct? Is AIDS difficult or easy to get? I don't know, nor do I want to debate the question. I leave that for the researchers to resolve. The reason I bring it up here is that some forms of sex magick involve the exchange of sexual fluids. Nobody *must* perform those sex magick techniques. However, any person who chooses to do so is responsible for his or her actions and for the results of those actions. If you have any disease which is even slightly suspected of being transmitted through sexual activity, you should inform your partner before engaging in any sexual activity. Not only would you be ignoring your responsibilities to your partner, but to my mind you would be committing a type of assault on someone who only wishes to participate in sex magick with you.

NAMASTE

For those who are interested, some of the information in this book is being released through the auspices of an organization known as NAMASTE, The New Association of Magical, Sexual, and Tantric Explorers. NAMASTE is divided into two sections: Eastern and Western. Those who follow the Western section study and practice sex magick. Those who follow the Eastern section study and practice Tantra. A book on Tantra which includes information that has been held by members of the Association will be published in the future.

There are no dogmas or degrees in this Association. Initiated members pay no dues or fees. Members are free to move from section to section and study what they will. Advancement in the Association is by written and oral test, but no grades, degrees or titles are awarded. Advancement only means that you have direct access to more information. However, no information is withheld from those who have not passed tests. Rather, NAMASTE requires a person who has passed tests and received more information to share with those in the Association who do not have such material. Further, a member must make sure that the person he or she has taught understands and can use the information. Thus, all members are both students and teachers.

Although membership in the Association is currently closed, you may request further information about NAMASTE. Send a letter to the author of this book in care of the publisher. Include a #10 (business-sized) self-addressed, postage-paid envelope with the letter. It will be forwarded to the president of the Association. You will receive more information and your name will be kept on file for future membership consideration.

LEVEL ONE:

STUDENT

1

The Secret History of Sex Magick

The bottom line about sex magick is simply this: sex magick works. With no more said than that, we could jump into an explanation of the theories and techniques of sex magick and emerge with much of value. Nevertheless, I have decided to briefly explore the history of sex magick in this chapter. In this way, practitioners of sex magick will have a background of how it has developed and spread over time throughout the Western world. I will also name some of the important personalities in the history of sex magick for your further research and investigation. In the bibliography you will find a list of books by some of these people.

Some readers will find this chapter highly controversial because it does not follow the accepted history of sex magick. For those of you who are unfamiliar with this, the story begins with the Knights Templar. Founded in 1118 C.E., it was the Templars' avowed purpose to guard the pilgrims going to the Middle East during the Second Crusade. The story of the Templars is quite fascinating, but for our purposes it is enough to say that they were suppressed in 1312 by religious and temporal authorities who were jealous of their power and riches. Several of the members were imprisoned or killed. Their leader, Jacques DeMolay, was burned alive. The Templars, like others charged with heresy, witchcraft, and the practice of magick, were accused of a litany of crimes. These accusations were probably just a ruse perpetuated by the church and state to obtain the Templars' immense wealth and wide property holdings.

The accepted history is that the Templars learned sex magic from the Sufis of the Middle East, who had learned it from the Tantrics of India. The Medieval alchemists received this information from the Templars and coded it into some of their works. Eventually, Aleister Crowley, who learned about sex magick on his journeys to India and Africa, started experimenting with both traditional and his own newly created techniques.

Meanwhile, a man named Pascal Beverly Randolph had either discovered the secrets of sex magick or invented some new techniques. Born in 1815, he was the child of a doctor and a saloon dancer. He became a cabin boy and learned the sailor's craft, eventually becoming a vessel master. Being a seaman allowed him to travel widely. When he was twenty-five, he was initiated into the *Hermetic Brotherhood of Luxor*. In 1868 (after several trips to France), he founded the *Eulis Brotherhood*, which ended up with quite a following.

He published a book (recently republished under the title of *Sexual Magic*) that postulated a type of spiritual bisexuality along with the idea that the orgasm was both magical and sacred. Randolph influenced the people who re-created the Knights Templar in the form of the *Ordo Templi Orientis* (O.T.O.). Crowley joined this Order and eventually, after a divisive battle, became its head. Today, just as most teachings on ceremonial magick have been filtered through the lens of the members

of the *Golden Dawn*, so, too, have most of the teachings on sex magick been filtered through the glass of Aleister Crowley and the O.T.O.

The above history *is* accurate, but it only represents one current view of sex magick. It is a skewed version of the history of Western sex magick—a tunnel vision that ignores the wider reality and fails in two areas. First, it fails to identify where and how sex magick originally developed. Second, it implies that sex magick has remained relatively unchanged over time (especially over the last century) and simply carried into the present. In fact, there is ample evidence that sex magick has a much wider history than is commonly acknowledged. To understand this deeper history, however, we must first examine the nature of the Kabalah.

The Real Kabalah?

Over the past few years, I have been lucky enough to have given lectures all over the U.S.A., from Florida to San Francisco and from San Diego to New York. One of the things I now do near the beginning of every lecture, no matter the subject, is write the following letters on a chalk board:

TFYQA

The letters stand for the words 'Think For Yourself. Question Authority'. I go on to explain that merely because I or any other 'authority', or author writes or says something does not make it so. I always urge my students to listen to what I have to say, but then to check it out. I encourage people to trust themselves rather than believing a leader or teacher, even when that teacher is me.

Many of you, no doubt, are familiar with the Kabalah. It is the mystical underpinnings of Judaism, Christianity, and even, to an extent, Islam. Those of you familiar with the Kabalah as used in occult groups, know its theories about the *Tree of Life* with its correspondences as well as the numerological systems such as gematria. In my library I have well over 1,000 books that are either specifically related to the Kabalah or are associated with it. Most of them are similar in content, simply expressing the same things in different ways. They all claim to explain the basics of what 'the' Kabalah is.

And they're all wrong.

The Hasidic Legacy

For those of you who have been students of the Kabalah, I would ask you to ponder these questions: Is it not possible that the Kabalah is much more than *gematria*, *notarikon*, *temurah* and the *Tree of Life* and its correspondences? If so, then why would so little be known of other aspects of the Kabalah? For the answer we must look at a bit of history.

In the 1700s, a group of orthodox, pious Jews formed in Eastern Europe. The word for 'pious one' in Hebrew is *Hasid* (Pronounced: "hah-seed"). Thus, these people became known as the 'Pious Ones' or the *Hasidim* ("hah-see-deem").

Previously, mystical Judaism had included many ways for developing power over one's environment: what we would today call magick. But the Hasidim wanted nothing of this. They

looked for spiritual exaltation, not the ability to change the world. They wanted to increase the power of their prayers, not for power over the things around them. As a result, they focused on the mental aspects of the Kabalah, including correspondences on the Tree of Life, meditation on how God created the world and the manipulations of letters and numbers, a modern (for the time), mystical version of ancient forms of what is called 'letter magick'.

Since this information was mystical, it was inevitable that it would trickle into the local (German) occult world where it became part of that country's Freemasonic tradition. These teachings were later translated into Romance languages and eventually became, to many people, the core teachings of the Kabalah.

Even after this history, many people are going to doubt what I am saying about the Kabalah. I would ask you, then, to look at the one published work that is accepted as perhaps the most important Kabalistic text—the *Zohar*. It has little on such numerology. Neither does the small but important early Kabalistic book, the *Sepher Yetzirah*.

To sum up, the version of the Kabalah that is most widely accepted among occultists today is basically nothing more than part of the mystical teachings of the German Hasidim. This does not make such studies in any way bad, or wrong, or even incomplete. Rather, it simply indicates that such studies are only a look at one type or school of the Kabalah, not the entire thing.

How I Came to Write This Book

When I first began to study the Kabalah, or rather, what is commonly known among Western occultists by that name, I was like a hungry dog in the shop of a kind-hearted butcher. I wanted to taste and experiment with everything.

For those not familiar with gematria, its basic idea is simple. Each Hebrew letter is associated with a number. Add up the numbers of the letters in a word and, if they are equal to or have a relationship to the numbers of another word then there is a relationship between the two words. In *Modern Magick* I gave the famous example that showed how, in Hebrew, the enumeration of the word 'love' was equal to the numerical value of the word 'one' and how, when their numerations are added together, the total is equal to the numerical value of a Hebrew word for 'God'. It is a simple numerological system which, in this case, indicates that God is a unity, and that God is love.

Many a night I stayed up into the early hours of the following morning poring over calculations to try to prove something. I analysed my chosen three-letter magical name in a paper that was several pages long. Similarly, I have seen people analyse sections of Aleister Crowley's works, rituals of the famous *Hermetic Order of the Golden Dawn*, sections of the Bible, etc., for more pages than I care to remember.

But one day I realized that something was missing. I was left with the gnawing question Peggy Lee asked in her song: "Is that all there is?" After years of Kabalistic numerological manipulation, I concluded that—for me, at least—further exploration no longer proved anything of importance for me. I realized that it had become a false road, like a fake psychic who seems to give you lots of information but says little.

Sure, I could spend hours proving that words were related. This type of work is still done today (see, for example, the books of Kenneth Grant) and can be of great value to people who feel they

need these kinds of proofs. For them, such work is important and valuable. I, too, needed it in the past and from it received personal insight and rewards.

But for me, the teachings commonly considered to be the core of the Kabalah now seemed nothing more than a form of mental masturbation. To the example of 'love plus oneness equals God', I said, 'So what? Isn't this already accepted by many (including myself)?' I already knew this. I did not need to 'prove' it to myself or anyone else. I know that the Declaration of Independence was signed in 1776. I do not need to spend hours trying to prove that this event happened. I don't need to read hundreds of books to know that this event occurred in a certain year. To do such a study at this point in my life would be boring and a waste of time.

One of the types of persons we meet on the occult path is the 'armchair magician' who will do some magick as soon as he 'finishes one more book' or 'builds one more magical tool'. He achieves nothing practical because he never does any magick. Yes, he does gain knowledge, which is certainly a worthy goal. But knowledge alone is not the goal of a practicing magician. For all practical purposes, he is doing the same work as those of the eighteenth-century Hasidic mystic. This was not enough for me. An armchair magician was not someone I wanted to be.

This was a major crisis. I was about to lose my interest in the Kabalah completely—something that had transformed me and had been the major interest of my life for over twenty years. I hibernated, did tarot readings for myself, and brooded.

Then one day, it became clear. Experience! That was what was missing from all the numerological manipulations. I came to the realization that thinking about something was not enough for me. I needed action. And although many of the kabalistic techniques— using Kabalistic numerology to make successful talismans, for example—provided a delayed gratification when the talisman achieved its goal, I wanted something more immediate. I knew of only one technique that did provide the adventure, action, and experience I desired: Kabalistic pathworking.

Due to many published works, the term *pathworking* has lost its original meaning. Today, pathworking means any sort of guided meditation wherein one takes a visualized mental or astral journey or trip of some kind. I use the expression 'Kabalistic pathworking' to represent the original meaning of the word *pathworking*: to journey on the Kabalistic Tree of Life while on the astral plane.

The key here is to be able to separate one's consciousness from the body and travel on the astral plane. In other words, this Kabalistic technique requires you to achieve an altered state of consciousness. Except for the methods given in sources such as Regardie's *The Golden Dawn* and the various versions of those instructions that have been published, little information has appeared from an ancient Kabalistic point of view. If Kabalistic pathworking required gaining access to the astral plane via an altered state of consciousness, it followed that there must be traditional Kabalistic methods for achieving such a state.

One such method I discovered in the works of Aryeh Kaplan. This was simply to place the head between the knees. This changes the flow of blood to the brain, resulting in an altered state.

However, as I investigated further, I discovered an earlier method for achieving an altered state, a technique Marsha Schuchard refers to as the sexual trance. This method is part of Kabalistic theory, although it has been ignored by most researchers and practitioners as it was not a published part of the German Hasidic movement. And while this Kabalistic key to the mysteries has been underground for over 2,500 years, it has leaked out or been rediscovered from time to time and formed the basis of Western sex magick, in all its forms, as it exists today.

The History of Kabalistic Sex Magick

If you read the Bible as a type of history, you will see that the prophets of every generation railed on the Hebrews not to worship the gods and goddesses of other cultures. The implication of this is that the Hebrews were not monotheistic from the time of Abraham but were as polytheistic as their neighbouring cultures. Indeed, in *The Hebrew Goddess*, respected anthropologist Raphael Patai shows that the Hebrews worshiped a goddess both in their homes and at the sacred temple in Jerusalem up until the destruction of the second temple in 70 C.E. In the magazine *Biblical Archaeology Review* (which I highly recommend), you will frequently find articles about the religious practices of the early Hebrews; practices which included the worship of both a God and a Goddess.

In most Jewish temples today, the place where the Torah—the first five books of the Bible in the form of scrolls—resides is located on a raised platform. This platform is usually in the form of a type of stage where the Rabbi (the leader of the prayers) and the Cantor (the leader of the chants and songs) also have their ritual positions. This area is known as the *bimah* (pronounced: "bee-mah"). The word 'bimah' means a platform or stage. However, the source of the word is *bamah* ("bah-mah") which refers to the idea of a 'high place'. In the Middle East, a raised area was commonly where various deities, not just the Jewish God, were worshiped. Other holdovers from earlier, Pagan times—including the worship of the Moon as a form of the Lunar Goddess Levanah (which is now the very name of the Moon in Hebrew)—are also found in various Jewish folk traditions (see Reik's *Pagan Rites in Judaism* for some other examples).

This is not a book on the history of Paganism, but a few things need to be mentioned. Early forms of Paganism had several purposes, perhaps the most important one being fertility. Early Pagans practiced rites to ensure the fertility of crops, herds, and people. Frequently, these rites included sexual behaviour. For example, in some cultures, Pagans would have ritualized intercourse on top of freshly planted crops. It was believed that the energy raised during their rite would, through imitation of their elementary sex magick, help the crops grow.

Is there any. evidence that the early Hebrews, like their polytheistic neighbours, had sexual rites and mysteries? The answer is yes. In fact, some of those rites even have modern versions.

One example is the practice of circumcision. Before this practice was fixed in Judaism to eight days after a boy was born, it was probably part of puberty rites. In other words, it was performed when a boy reached the age of majority as a sign of sexual maturity. Puberty rites for both boys and girls are common in Pagan cultures. In some cultures, pubertal male circumcision rites are still practiced as part of 'Male Mysteries'. In Judaism, boys still have a type of such a rite (albeit without the circumcision) when they go through the ritual entry into adulthood known as the *Bar Mitzvah*. More recently, girls have been added to this tradition when they go through a similar *Bat Mitzvah*.

In the Torah, circumcision is a sign of a pact between God and the Jews. In this, the link between sexuality and spirituality is hinted at. At other times you will read about situations where placing the hand on the 'thigh' is a sign of an agreement, usually between a human and the Divine. 'Thigh' is a euphemism for 'penis' (much as the Bible uses the verb 'know' to mean 'intercourse'). This idea was either adopted or borrowed from other cultures where a man would swear an oath by placing his hand over his testicles. In fact, our word 'testify' (derived, of course, from the word 'testes') comes from this practice.

There is more evidence of sexual rites in ancient Judaism. Raphael Patai's book *The Hebrew Goddess* clearly shows that there was not only a strong sexual component to the earliest Jewish mysticism, but that it was very important.

Since the making of the movie *Raiders of the Lost Ark*, many people have become familiar with the shape of the Ark of the Covenant. On top of it were two Cherubim. According to Patai, there is a Talmudic tradition that as '...long as Israel fulfilled the will of God, the faces of the Cherubim were turned toward each other: however, when Israel sinned, they turned their faces away from each other.' What could this mean?

The Ark of the Covenant was kept in the 'Holy of Holies', the most private and sacred part of the temple in Jerusalem. Yet, the famous early historian of the Jews, Flavius Josephus (37? C.E.–100? C.E.), wrote that there was *nothing* in the Holy of Holies. Why? It is well accepted that he wanted to represent Judaism as 'anti-iconic', a religion free from the worship of idols or icons. But was there something more? Something of which Josephus might even have been embarrassed to mention?

The answer comes from an even earlier historian, Philo (circa 30 B.C.E. to circa 45 C.E.). He wrote that in the most inner part of the temple, in the most sacred part of the most sacred Jewish site, there were the statues of the Cherubim. And these Cherubim were "entwined like a husband and wife." That is, they were shown having intercourse.

This was verified later by the report of a Talmudist known as Rabbi Qetina who claimed that on holy days, when people had gone on a pilgrimage to come to the temple, the priests would show the Cherubim to them and say, "Behold! Your love before God is like the love of male and female." Several hundred years later, the famous Rashi wrote, "The Cherubim were joined together, and were clinging to, and embracing each other, like a male who embraces a female."

In other words, the ultimate secret of the Holy of Holies was not that it held the Ark of the Covenant, the Torah, or the tablets of the Ten Commandments. Rather, it was the spiritual nature of sex. The previously mentioned, Talmudic tradition would imply that the Cherubim would be engaged in constant sexual intercourse if Israel fulfilled the will of God, but they would separate from their embrace if Israel sinned. Further, God was believed to 'speak' from between the Cherubim. Remember, according to the Torah and the Kabalah, God creates through speech: "And the Lord said, 'Let there be light'. And lo, there was light." This, then, is the revelation of the Kabalistic secret of sex magick: prophecy, divination, and invocation (at least) can result from spiritualized sex. (Techniques for this will be explained in later chapters.)

From Talmudic sources we also know that one of the biggest holidays for the ancient Jews came about two weeks after the Hebrew New Year. Pilgrims would come to the temple in Jerusalem from all over for this holiday which was considered a joyous feast. However, at the end of the seven days of this festival, which was celebrated by both men and women, the festivities would become so intense that the men and women would mingle and commit acts which were euphemistically called, 'light-headedness'. In modern terms, the crowd ran sexually rampant. This behaviour was ended between about 100 B.C.E. and 70 C.E.

Another source which indicates that early Judaism had sexual rites is found in Carlo Suares' book *The Song of Songs*, which is his interpretation of that short biblical text (known also by its mistranslated title, *The Song of Solomon*). In the introduction, Suares briefly describes the honoured Rabbi Akivah (also known as Akiba), who was born in 40 C.E. and was executed in the year 135 C.E. after spending many years in prison for being a supporter of the Jewish war against Rome.

Today, Rabbi Akivah is honoured by Jews all over the world. Poems and prayers attributed to him are recited by faithful Jews. I still remember the beautiful, lilting chanted prayer that begins, "Amar Rabi Akivah..." (thus spake Rabbi Akiba). He is considered the father of the written version of the Jewish oral laws known as the Mishna Torah. He is also considered by many to be the father of the Kabalah.

Just as major Christian sects have divisions among themselves, so too, have there been divisions in Judaism. In the first century C.E., Rabbi Ishmael took a position like that of some modern-day fundamentalist Christians. He and his supporters held that the Jewish holy writings were written in a language that spoke directly to men and should be accepted literally. Rabbi Akivah disagreed and held that the words were only the *form* of the message. The real meaning of the Torah was to be found in its mystical interpretation, its inner essence.

Thus, when a discussion of which books should be considered part of the Jewish Bible was taking place among the leading Rabbis, most of them wanted to exclude the seemingly profane love poem that is *The Song of Songs*. After all, how could a song with phrases such as "kiss me with the kisses of your mouth", and "your two breasts are like two fawns" be part of a holy book?

Rabbi Akivah was one of the most honoured rabbis of his time and remains so to the present day. In his time, he was held in great respect and was considered a powerful authority on Judaism. Akivah wielded his reputation and authority to change the attitude of the other rabbis. "The whole universe is not worth the day that book... [was] given to Israel," he said, "because all the scriptures are holy, but *the Song of Songs* is the most holy."

When I first read this quote, I was both fascinated and puzzled. Isn't it odd that one of the most important rabbis in Jewish history defended the love song not merely as a nice book, not (as some would say) because it is God telling how He loves Israel (or vice-versa), but because it is the 'most holy' of all the scriptures?

Remember, Akivah is the father of the Kabalah. Could not the reason for Akivah's defence of the book be that it retained the sacred secret of Judaism, the secret of sex magick? This secret would have then been passed down to his followers and from there to many of the schools of Kabalah.

Even the rather stodgy and pedantic A. E. Waite, in *The Holy Kabbalah*, refers to the fact that mystical Jews found marriage to be a sacrament and that they practiced a "teaching in unfrequented paths, something handed down from the past... [of which] there is some vestige of teaching in the East." This appears in the section of Waite's book titled 'The Mystery of Sex' and indicates that among Kabalists there was a sex magick teaching which was in some ways similar to the sexual teachings of the Taoists and Tantrics. In a footnote he says that the Kabalistic sex magicians "...had an inward, spiritual and godly ideal, on which they dwelt, and by which they seem to have accomplished transmutations below." That is, their sex magick (which was both a physical and spiritual act) produced changes—magick—in the physical plane.

As a final note to this section, I would add that among devout Jews today it is a *mitzvah* (a word that means both a commandment from God and a blessing) to have sex with your spouse on the Sabbath. This is because God is a Divine androgyne and by having sex, uniting male and female, they are simulating God. An alternate interpretation is that they are imitating God in union with his consort, the *Shekhina* (like the Western Pagan notion of the God united with the Goddess or the Hindu notion of Shiva united with Shakti).

The Dissemination of the Kabalah

After the destruction of the Second Temple in the year 70 C.E., the Jews were dispersed throughout Asia and Europe. Many Jews considered this a punishment by God upon them for not following the traditions of Judaism. Specifically, they were not following the many Jewish laws and they were worshiping other Gods and Goddesses. But the Kabalists claimed that by dispersing the Jews, the wisdom of the Kabalah was spread throughout the world. From this standpoint the *diaspora* was not a curse on the Jews, but a blessing on the rest of the world. And that blessing, the Kabalah, consisted—at least in part—of the secrets of sex magick.

As the Jews moved through Europe, they formed small communities. In some of them were schools of kabalists. The separation between the communities added diversity, and many of the Kabalistic teachings, including those concerning sex magick, must have changed and evolved. But how did the teachings get beyond the schools of mystical Judaism? The answer, I believe, comes from the very nature of Judaism and its long tradition of Jews being 'The People of the Book'.

As the Catholic Church grew stronger, the secular education (including reading, writing and mathematics) of the faithful was frowned on and was limited to the royalty, the wealthy, scribes of the Church, and certain members of the military. But because many Jews could read, write, and knew mathematics, they often acted as traveling messengers or as tax collectors for the wealthy. With some of them came the Kabalah and sex magick. They communicated with others who would travel, including the wandering musicians known by such names as *troubadours*, *trouveres*, and the later *minisingers* and *meistersingers* who roamed parts of western Europe in the twelfth and thirteenth centuries C.E. Although it was usually men who were the wandering bards (as recorded by male historians who, for centuries, downplayed the importance of women in history), some women also did this. For example, a female troubadour was known as a *trobaritz*.

In the thirteenth century, a little-known book called *Iggeret Ha-Kodesh* (The Holy Letter) was spread among Jews in Spain. It was for many years attributed to the famous rabbi named Nachmanides, but scholars today agree that the rabbi was probably not the author. The book was so popular that three varying manuscripts of this book are known.

It has been said that all truly holy books can be read on three levels: physical, spiritual, and mystical. On the physical level, this book appears to be a Jewish marriage manual. On a spiritual level, this book is seen as a 'Kabbalistic work depicting God's relationship' to the Jews. But on a mystical level it reveals virtually all the mysteries and techniques of sex magick that are in use today. It is my opinion that the wandering medieval minstrels had some familiarity with this book or with those who used its techniques and helped to disseminate the knowledge.

Up to this time, weddings were not well known. People would live together and call themselves husband and wife. They were considered married even without a wedding ritual. In the British Isles, rules to protect women became part of what was known as the 'common [primarily unwritten] law'. Thus, after a certain period of living together and claiming to be husband and wife (and accepted as such by the community), a woman would be legally recognized as a man's common-law wife. From that point on he couldn't simply dump her on the street when he was tired of her. She had rights under the laws of divorce although they had not gone through a formal wedding ceremony. Common law is one of the bases for the American legal system.

Generally, in Western, Christian-controlled society, it was only the rich and the royal who had weddings. The purpose of this public display was to show everyone that only the children of this woman would be the legitimate heirs of a particular man. In fact, marriage was more a legal

contract than a desire to come together out of love. Sometimes paintings were made to show the wedding scene to prove that a wedding had been held.

Rulers and wealthy men wanted to know that their offspring, in fact, were their children by blood. It was believed that blood had innate, magical qualities. There is even a belief today among some Britons in the 'King's Touch'—that the very touch of a king (who was also approved of by the Christian God, or else how could he be king?) could cure various sicknesses. To ensure a continued bloodline, monogamy became the rule for the wives of the wealthy and for royals. Even so, there is ample evidence that both wives and husbands often had sex outside of marriage.

Eventually, the idea of love became a fixture of marriage. It was an outgrowth of the notion of 'courtly love' which was spread by the traveling bards. They even had rules for courtly love, some of which hid the secrets of sex magick. For example, rule 30, according to Andreas Capellanus some 1,500 years ago, reads: "A true lover is continually and without interruption obsessed by the image of his beloved."

Within these words is a secret of sex magick which some say was 'discovered' by A. O. Spare in this century. As can be seen, this aspect of sex magick predated Spare by more than a millennium!

Another group of travellers were the tradespeople, artisans capable of many valuable skills. They came from the earliest of times (when each craft was also associated with a deity) and continued into the Renaissance. In ancient Rome, such guilds were known as *collegia* (the source of our word 'college'). They had their own buildings where they would share the secrets of their guild. Members would hold feasts known as *agapae*, probably the source of the first-century Christian *agape* feasts.

To identify each other at large or within the confines of their guild houses, they had special hand signs, gestures, and touches, including special, ritualistic kisses. In this way, they were the links between the ancient mystery schools and modern occult lodges. In fact, the collegia were influenced by the Greeks, who, in turn, had been influenced by a variety of Middle Eastern cultures, including the teachings of the Egyptians, the Syrians, and the ancient Hebrews. Since they were already keeping secrets and were dedicated to spiritual systems, it is possible that they received information on sex magick from the Hebrews.

After the collapse of the Roman Empire in the West, the guilds remained in parts of Italy, France, and the Eastern Roman Empire (centred in Byzantium or Constantinople). Guild members, because they had skills that were needed, were able to travel and find work.

Perhaps the best known of the guild members were the people who constructed buildings, the masons. Since they did not owe allegiance to any king or local ruler, they were 'free' rather than vassals or serfs. They became known as 'operative freemasons'.

Over the centuries, other people became free within the dissolving feudal culture even if they were not masons in the sense of a worker with masonry. These people were the source of 'speculative freemasonry'. These people would talk with others who wandered, including the bards and some of the Jews. Inevitably, they learned the secrets of the Kabalah and Kabalistic sex magick.

Although some of the teachings were probably made known in the higher degrees of the Freemasons, a real turning point came due to two things. The first was the common availability of printed material. Hand-copying books and other manuscripts had always been a difficult and time-consuming process. Then Johannes Gutenberg developed moveable type, and in 1455 produced his first book by this new method—a Bible. Initially, the Catholic Church opposed the printing

press as a tool of the Devil, but eventually the technology allowed information to be distributed more easily than ever before.

The second factor was the influence of two extraordinary men.

Swedenborg

The first of these important men was Emanuel Swedenborg (1688-1772). He was raised in Sweden and moved to London in 1744. While still in Sweden, he had the first of his many experiences of visions (which some say led to the creation of the religion of Spiritualism a century later) and automatic writing. During this time, he was in frequent contact with, and seemed to be preoccupied by, a group of Jews.

Automatic writing takes place when a person allows another entity/personality to manifest within himself or herself and take over the physical body for the purpose of making communication easier. The process usually requires some sort of trance. Swedenborg was able to accomplish this through breath control. He would slow down his breathing which, at the same time, would slow down his heart rate. Eventually, he would reach a state of 'ecstatic trance' resulting in page after page of automatic writing.

Swedenborg's writing had some very sexual overtones. In *De Generations* he analysed both the physical and psychological pleasures of love. Then, like many other mystics (see, for example, the visions of St. Theresa of Avila who founded the *Carmelite Order* in 1562), he interpreted his own sexual dreams to imply that they were religious experiences.

In his later days in London, Swedenborg was probably in contact with Rabbi Samuel Jacob Hayyim Falk (c. 1710-1782). Falk was a kabalistic miracle worker. One book even described him as the *Baal Shem* of London. (A 'Baal Shem', or 'Sayer of the Name', used Kabalistic methods to work magic. The most famous one was called 'Great' [Tov] and was thus known as the *Baal Shem Tov* or *Besht* for short. Prayers he wrote are still recited at synagogues around the world. Most Jews today believe he was given the appellation 'Tov', which also means 'good', because of his kindness and good works.) I mention this because in the history 'lection' given to members of the famous *Hermetic Order of the Golden Dawn*, he was considered the head of the Order before its modern incarnation in 1888. Although Swedenborg later denied it, his diary shows that he was deeply involved with Kabalistic methods at this time. Curiously, his personal writings took on antisemitic rantings, although his automatic writings never expressed such ideas.

While in London, Swedenborg was also fascinated by a group of Moravians (a Protestant Christian sect founded in 1722 by immigrants from Moravia, a region in what is now called the Czech Republic). He viewed them as a secret occult order (some of the Moravians have been called 'neo-masonic') and described in his diary the trances they would experience and how they would be 'semi-possessed' by spirits.

Swedenborg's last book, *The Delights of Wisdom Pertaining to Conjugial* [sic] *Love*, is where he gave some of his more outré sexual teachings, including the notion that the highest form of love is 'conjugial love'—physical sexual intercourse along with spiritual/mental union that leads to trance and a manifestation of God.

Mesmer

The other person was Franz (his name is sometimes given as Friedrich) Anton Mesmer (1734-1815). My dictionary says that he 'sought to treat disease through animal magnetism, an early therapeutic application of hypnotism'. But, as I've mentioned before, even so-called experts (including the dictionary) should not necessarily be trusted.

In fact, the usual assumption that animal magnetism is simply a form of hypnosis is totally wrong. There are similarities in results, and even a superficial similarity of the methods, but the actual theories and techniques of animal magnetism (A.M.) are not those of hypnosis.

A.M. and hypnosis both use a form of trance. With hypnosis the trance is introduced through techniques including verbal and visual induction. That is, the hypnotist induces the state of hypnosis by leading the subject through a set of instructions or visual or other distractions which result in the trance state. The hypnotist can lead the subject through apparent past lives, implant suggestions into the subconscious mind of the subject which later manifest or use other techniques to aid the person who has been hypnotized. (Interestingly, one of hypnotism's earliest uses was to induce psychic abilities. Some of the reported results were unbelievably strong. For some reason, however, these experiments with hypnotically induced psychic abilities have been ignored for decades.) With A.M., however, energy is sent from either a mesmerist or a 'magnetized' object to the patient. Mesmer's own description of his theories and techniques sound very close to methods of acupressure (acupuncture using finger pressure rather than needles) and Therapeutic Touch (a medically approved technique used by nurses that is like the laying on of hands).

Although a mesmerist may have used a wand made of metal or glass, the healer might also use his or her hands to send energy to the patient. At the start of the treatment the patient's body was stroked. Sometimes the treatment would result in sudden, profound changes in the patient. These changes, either obvious or subtle, are called the 'crises'. According to Mesmer, there is no healing without a crisis. Indeed, a crisis leads to healing.

In some instances ('disorders of the womb'), Mesmer described the healing technique as including sending energy to the patient by touching "the breasts, the ovaries...the round parts of the groin... [and the] palm of the hand [is] applied to the vulva..." The mesmerist was usually a male, and some people in France, where Mesmer was located, were offended by the touching of sexual parts involved in some mesmeric healings. In 1784, four doctors requested that animal magnetism be investigated. By order of King Louis XIV, a commission investigated A.M. and declared it did not exist. One of the commissioners was the guest from America, Benjamin Franklin.

A copy of the report was recently published in *Skeptic* magazine (Vol. 4, #3). The investigators did not test Mesmer, but rather one of his students (named Deslon) and another person (named Jumelin) who had disagreements with Mesmer. Their tests were limited and, to my surprise, in some instances it was the commissioners who did the magnetizing! Some of their comments indicated a type of class struggle (they claimed that the lower classes were far more likely to experience the effects of animal magnetism than would the more intelligent upper classes). Not all the commissioners attended all the tests. In my opinion, the commission concluded that A.M. was nothing more than suggestion based on debatable research and predetermined opinions.

Some of the commissioners were involved in traditional medicine, so I can understand why they would file a negative report about their competition. But why Franklin? He was no doctor

and had no ulterior motive to sign the findings. Or did he? Did something in the idea of a trance induced through sexual stimulation bother him?

By the time of the report, Franklin (1706–1790) was seventy-eight years old and had already had several wives, affairs, and children (both legitimate and illegitimate). In France (even at his advanced age), he was known for having affairs with much younger women. In England he had been part of the *Hellfire Club of Sir Francis Dashwood* and, in all probability, participated in some of their orgiastic rites. At one time he wrote a letter to a young relative giving him advice on choosing a mistress (suggesting he get an older woman for a variety of reasons, including because she would be "so grateful"). Another of his infamous articles is titled 'Fart Proudly'—about which no more need be said! Franklin was no prude. If the sexuality in some Mesmeric treatments (as well as the sexual overtones of Mesmerism in general) was the cause for the report, why would he object?

In my opinion, part of the technique leading to the mesmeric trance was sexual arousal. This, in turn, led to a 'crisis' followed by healing. In other words, under the control of the mesmerist, the induced sexual arousal leads to trance which leads to seemingly unrelated changes, but changes that are desired by both the patient and mesmerist—a change controlled by will. This is the very definition of magick! And the method to achieve that magick? Trance induced by sexual arousal. In short, a form of sex magick.

These techniques, I believe, were derived (directly or indirectly) from the Kabalistic sexual trance techniques which, as described earlier, were probably known to some Freemasons. Now there is a reason for Franklin to deny the reality of A.M. Of course he would object to the knowledge of sex magick being made available to the public. After all, he was a high-ranking Freemason and had certainly vowed to keep their secrets from outsiders.

And where, exactly, did Swedenborg and Mesmer learn about what they taught? Perhaps they channelled it or developed it on their own. More likely, however, is that they developed it out of their own training. Certainly, Swedenborg could have learned it from the Kabalah he studied. But both could have gotten it from another source. After all, both were high-grade Freemasons.

Blake

Also on the list of the teachers of sex magick comes the famous British poet William Blake (1757-1827). One of Swedenborg's most famous books was *Heaven and Hell*. It talked about marriage and sex with spirits. Blake's *The Marriage of Heaven and Hell* (c. 1790) shows its debt to Swedenborg by the title and the subject matter.

Blake was not only a strong follower of Swedenborg, but also a student of the Kabalah. He was also interested in Druidism. Why Druidism? Blake, another Freemason, was probably familiar with the writings of fellow Mason John Cleland. Cleland wrote a book in 1764 called *The Origin of Language and Nations*. In this book he attempted to prove that Kabalism and Druidry are the same. Then, in 1766, he published *The Way to Things by Words... the Real Secret of the Freemasons* wherein he tried to show that Freemasonry began with the Druids. One of his proofs for this was his claim that the 'free' in Freemasonry comes not from the notion of masons being free from a feudal lord, but from the name of the northern European deity, Frea. Here we can see a direct link between the Kabalah, Druidism, and Freemasonry.

There is also a link to sexuality in Cleland's work. In 1750 he published his most famous work the joyous and sexual *Fanny Hill*. In that book, the bawdy Fanny, a prostitute, uses sex to achieve her goals. Perhaps this is a hint at the nature of sex magick?

From Blake we move directly and indirectly to the previously mentioned Randolph and the O.T.O. Since others have discussed them in detail, there is no need to go over the material here.

The Eastern Influence

Although I want to keep this book focused on Western sex magick and not Eastern traditions, this is not totally possible. By the mid-1800s, the world was growing smaller. A man named Sir John Woodroffe, using the pseudonym 'Arthur Avalon', published authentic books on Tantra, and Sir Richard Burton (1821–1890) had translated the *Kama Sutra*. In various places around the world groups were forming to experiment sexually. Already there had been the British Hellfire Club, which as previously started, had included as a member the Mason, Benjamin Franklin. In Russia, Rasputin used his 'magnetic personality' to heal or control the czarevich's haemophilia which gave him control over the Royal family. He was also the leader of a religious sect wherein he had many wives.

Others went to the East and developed their own systems. Alice Bunker Stockham was the fifth woman to earn her doctorate in medicine in the U.S.A. Her specialty was obstetrics and gynaecology. After going to India, she published a book about a technique she had invented called *Karezza* (pronounced *car-etz-ah*, from the Italian word for 'caress'). Karezza is based on the idea that men and women should have intercourse without orgasm.

Meanwhile, John Humphrey Noyes developed the technique he called 'Male Continence', where the woman would have orgasms, but the man would not. Noyes founded the Oneida community (still famous for its fine silverware) where his techniques were practiced. His adherents also engaged in what was called the 'Complex Marriage', where any man in the community might cohabit with any woman of the community.

Many others experimented with a variety of techniques. The Shakers, who remain famous today for their solid furniture, believed in sexual abstinence. The result, of course, is that their numbers remained small due to lack of births. During religious services they manifested the results of denying their sexuality in an explosion of energy that led to trance states most known for the congregants writhing and shaking; hence, their name. Sometimes they lost control and fell to the floor while in trance. Like others before them, they related this trance to spirituality rather than an expression of sublimated sexuality. The real cause is probably a mixture of the two.

In 1893, William Butler Yeats claimed that Blake had been a member of a 'Rosicrucian School' (i.e., the Golden Dawn) first founded in England by the previously mentioned Rabbi to Golden Dawn—and Yeats, one of the most famous English writers ever, was not only a member of the Golden Dawn, for a time, he was one of its leaders.

The Golden Dawn and Sex Magick

For those of you reading this who are not familiar with the Hermetic Order of the Golden Dawn, I refer you to the books *The Rites of Modern Occult Magic* by King and *The Magicians of the Golden Dawn* by Howe. The Order held its first ritual on the Spring Equinox of 1888 and went on to attract some of the most famous occultists and creative people of their day. The leaders were able to combine numerous spiritual and magical systems into a unique and coherent (albeit complex) whole. Virtually all modern occult systems in the West developed directly or indirectly from the Golden Dawn.

The most famous *bête noir* of the Golden Dawn was Aleister Crowley. To separate real magic from the performances of stage conjurors, Crowley added the letter 'k' to the end of the word. Many people practicing magick today use that spelling to preserve the distinction.

Another reason is given for adding the 'k'. That letter is also the first letter of *kteis*, a word used in mystical Oriental books which means the female sexual organs. Thus, that added 'k' also implies not just real magick, but sex magick.

Many of Crowley's followers believe that his work and methods superseded the Golden Dawn. However, I feel he did not supersede the Golden Dawn so much as create a variant of it. For example, in *The Book of the Law*, the book he received and which he followed for most of his magical career, Crowley was told to abandon all the old rituals. But rather than do so he simply rewrote them to fit his Thelemic paradigm. They were not abandoned so much as modified.

Some of Crowley's rituals were forms of sex magick. The question is, did he get his ideas for sex magick from the Golden Dawn? Is there clear evidence the Golden Dawn even had sex magick teachings?

In the June 1993 issue (No. 7) of *Eidolon* magazine, an excellent researcher, Doctor Richard Kaczynski, published an article that made the claim that in fact, the Golden Dawn did have sex magick teachings. I wrote a letter to the magazine (which they published in the following issue) saying that until they came up with a 'smoking gun', a copy of a Golden Dawn sex magick rite, the claim was unproven. Now, I am not so sure.

Nobody can deny that people of all sorts of sexualities were members of the Golden Dawn. Moina Mathers was the sister of philosopher Henri Bergson, the wife of one of the Golden Dawn's founders, MacGregor Mathers, and the first initiate of the Order. She wrote that she and her husband did not have sex. It has been suggested, however, that they were practicing some form of sexuality where they had intercourse but did not have orgasms. While in France, she and her husband opened a 'Temple of Isis' where they had public rituals. It has also been suggested that, in private versions of the rituals, Moina and her husband practiced some form of spiritualized sex.

Another Golden Dawn link to the world of sex magick comes through one of its important members, Doctor Edward Berridge. Berridge was a follower of Thomas Lake Harris, who was the founder of the Brotherhood of the New Life and leader of a communal group in the grape-growing region of northern California. He was a follower of the ideas of Noyes and urged his followers to practice Male Continence. The commune was known as the 'Fountaingrove Community' and was well known. Allegedly, Harris and the other men would have sex with any willing women who visited the site. According to the reports I've seen, none of the women ever complained. Harris was also a minister in the Swedenborgian church.

Berridge published a pamphlet about Harris and his ideas and gave it to some select members of the Golden Dawn. This bothered one of the more restrained members who complained to Mrs.

Mathers. Moina responded that members in a much higher degree of the Order would receive information on the subject, and that the complainer, not having the knowledge to make a logical comment on the subject, should just ignore the matter.

Another hint is given in one of the side lectures known as the 'Flying Rolls'. In this document, among other things, members are told to conquer jealousy. Since, in some cases, the practice of sex magick might involve working with a partner who is not a person's usual sexual partner, jealousy could become quite an issue. Further, if two people come together to perform sex magick, a bond may be created which one of the magicians might interpret as 'love'. When their workings are over, the person feeling love might then start to feel jealousy as he or she sees the other magician with another lover. Why, then, would the Golden Dawn give the advice to "overcome jealousy" if there was not a possibility of it coming up in the future?

I have a copy of a volume by one Edith Starr Miller who wrote it under the nom de plume 'Lady Queenborough'. It is an anti-occult book called *Occult Theocrasy*. In it there are copies of documents which had been exchanged between Theodore Reuss (head of the O.T.O. before Crowley) and W. W. Westcott, one of the heads of the Golden Dawn. They are dated 1902. In them, Reuss is given various honours in a Masonic group and Westcott says that he will write an article for Reuss' magazine, *The Oriflamme*. It was in that magazine, years before, where it had been announced that the O.T.O. had the secret of sex magick. It has been common (at least in the past) for leaders of occult orders to recognize each other and share information. It is highly likely that Reuss shared the secrets of sex magick with Westcott—if Westcott didn't know them already.

It might be argued that Westcott, the coroner of London, had resigned from his co-headship of the Golden Dawn in 1897 (when it became publicly known that he was one of the leaders of an occult order), five years before the above documents were traded. However, he may have had an important hand 'behind the scenes', and it is believed that he stayed a member.

Another member of the Golden Dawn, Dion Fortune, also seems to have been familiar with sex magick. In fact, she wrote about it in some very subtle (and one not-so-subtle) ways. She started a magical order as a sort of introductory group for the Golden Dawn. This evolved into her own group, *the Society of the Inner Light*. She equated the Inner Light—the spiritual divine light—with a higher manifestation of Freud's idea of the *libido*, a sexual energy. In *The Esoteric Philosophy of Love and Marriage* she claims that occultists equate sex with the life force, a "radiating and magnetising vibratory activity... capable of compression and of exercising pressure..." In other words, the energy raised during sexual activity can be collected (compressed) and used (exert pressure).

She also discusses the idea that when you have sexual arousal you should acknowledge it and dedicate it to a god form. This is like a variety of sex magick and Tantric techniques. Some sources have also claimed that she consulted with Crowley about sex magick. Certainly, some of her novels, such as *The Sea Priestess*, are filled with the idea of sexual magick.

So, is there any way to show that she got some of her information from the Golden Dawn? Again, there is not a direct link, but there does seem to be an indirect one. Moina Mathers expelled Fortune from the Golden Dawn for revealing some of the Order's inner secrets in *The Esoteric Philosophy of Love and Marriage*. I have been through that book several times. There is almost nothing that could be considered an 'inner secret', Most of it, in my opinion, is bland claptrap. Almost. (I am most grateful to a friend of mine in San Diego, Mr. Donald Lockwood, who pointed out some of the following information.)

In the book she writes: "When the act of sexual union takes place the subtle forces of the two natures rush together, and, as in the case of two currents of water in collision, a whirlpool or vortex

is set up: this vortex extends up the planes... It is by means of the vortex of ingress that souls are enabled to pass down the planes and make contact with a molecule of dense matter and so gain a foothold upon the plane of manifestation, for it is with this vitalized molecule as a nucleus that the body of dense matter is built up around them."

On the surface, this brief passage seems to be talking about how a human is born, the incarnation of a soul. However, I would contend that she is talking about bringing down magical power (referred to here as a soul) and manifesting it in matter. In other words, she is describing how to use the energies raised during sex to raise a vortex of power and then how to use that power to create something on the physical plane. This is the essence of sex magick.

This notion of a vortex matches very closely the Golden Dawn notion of setting up a vortex of power going up the planes when doing circumambulations in ritual. If this is the offending passage, it implies that the circumambulations are symbolic of sexual activity, much as the way in Witchcraft the use of the Symbolic Great Rite (placing the point of the athame blade into the bowl of a chalice) is symbolic of the actual Great Rite which involves sexual intercourse.

Fortune also implies in that book that sex magick can increase magical ability: "... [For] the use of the greater potencies and the higher occultism it is necessary to have a pair working in polarity... [they can] open a channel for the Divine forces which flow through them with astounding power. By this means the powers of each are tremendously augmented... and brought to the highest perfection of capacities."

If I am correct in my assumption that these were the passages to which Moina Mathers was referring, I can see why she would be angry with Fortune.

So, although there is still no 'smoking gun' showing that the Golden Dawn did, in fact, have secret, sex magick teachings, several of the most important members knew about sex magick and some of them may have practiced it. It is certain that Crowley did. If there is a document or documents showing that the Golden Dawn did, indeed, have a sex magick teaching and/or rituals, I have a feeling that it or they will become public within a few years.

I recently read an article by John Michael Greer and Carl Hood, Jr. that appeared in *Gnosis* magazine (No. 43). In it, the authors present what I consider a rather inconclusive theory of Golden Dawn sex magick. It is based on bits and pieces selected from a wide variety of books. Their conclusion, which they admit is a guess, is that the Golden Dawn had a sex magick system which involved two people and the use of sexual energy without intercourse (perhaps using the uniting of the couple's breaths). The goal was to achieve a 'body of adeptship'. This new body is the body worn by a "Golden Dawn adept who has accomplished the Great Work through self-sacrifice and esoteric practice." (Mr. Hood is currently working on a book which studies the sexual practices and symbolism in the Golden Dawn system.)

Although interesting, the article provides little evidence of such a system being part of the Golden Dawn. Perhaps his book will provide more. In the meantime, the authors have provided some more smoke from the gun that would prove a system of sex magick existed within the Golden Dawn. The gun itself, however, remains frustratingly elusive.

After the Golden Dawn

The massive killings of WWI, the 'War to End All Wars', had barely ended when another form of mass death came along. A great epidemic of influenza swept through Europe. Many millions of people died, including MacGregor Mathers. Although the Golden Dawn had experienced several splits before the war, Mathers had truly been a guiding force of the Golden Dawn, and to many his death marked a major changing point in the history of that Order. Certainly, they never regained the importance they had while under his authority—at least, not yet. Several groups following in the Golden Dawn tradition are attempting to change this.

In a very real sense, one of the things the Golden Dawn had taught was slowly being accepted by the public at large. Specifically, the Golden Dawn, like most magical Orders, taught that there was another reality, another level of mind, known as the subconscious. Eventually this became part of the teachings of Sigmund Freud (1856-1939). It took some time for him and his followers to convince the world that not only do we have a level of consciousness of which we were unaware, but that it also has a profound effect on us. Freud believed that the force that motivated artistic and creative desires stemmed from unconscious sexual urges.

This idea was grabbed by the Surrealists. Choucha, in her book *Surrealism & the Occult*, maintains that it was the surrealists who kept occultism alive between WWI and WWII. They blended Freud's notion of the unconscious with some of Swedenborg's automatic writing. Andre Breton wrote the *First Surrealist Manifesto* of 1924 and became surrealism's theoretical guide. Others took surrealism's idea of drawing or writing from the subconscious without letting the conscious get in the way. Salvador Dali became one of surrealism's most famous artists. He considered himself a magician and wrote about his magical creative process which he called the 'paranoiac-critical method'. The method united a type of frenzy and lucidity resulting in Dali being able to change his wild perceptions into art. Even occultist Kenneth Grant agreed that Dali was, indeed, a magician.

But it is another Surrealist who is more important for this survey. He had been a member of Crowley's magical organization, the A .'.A .'. , a group Crowley set up to supersede the Golden Dawn. Later he went to Egypt, and he claimed to have been initiated into Witchcraft. His artistic style started out like that of Aubrey Beardsley but later he, too, started to go into trances and not do automatic writing, but automatic drawing. His name was Austin Osman Spare.

Spare has become popular over the past few years because he tried to reduce magick, especially sex magick, to its leanest, usable basics. Among those who are followers of Spare's ideas are those who follow what is known as 'Chaos Magick' and members of the group known as '*Thee Temple Ov Psychic Youth*'.

Few people had time for occultism during WWII. Most of the men were either fighting the war or doing work to further their side's war effort. After the war, people were too involved in starting families, making a living, and raising their children for occultism to play a major role in their lives.

But by the early 1960s, people were looking for spirituality again. The search included alternate religions, drugs, and sex.

Sparked by Llewellyn Publications' printing of many of his works, there was an inevitable rebirth in interest in the ideas of Crowley. Some considered him to be a prototypical hippie (something his supporter, Israel Regardie, at times claimed was accurate and at times claimed was inaccurate). Various groups following Crowley's traditions developed and grew. It would not be in error to say that it was the teachings of Aleister Crowley that kept the ideas of sex magick alive after WWII and are, in many cases, the basis for the sex magick teachings found in other Western

groups. By the end of the 1960s, however, some groups had adopted various forms of Tantric teachings, often blending them with Western sex magick.

It was in the 1950s, largely because of Gerald B. Gardner's writings about Witchcraft, that the Neopagan movement, which included techniques of sex magick including the 'Great Rite', was born. Some of the ideas he presented were taken from the book *Aradia or the Gospel of the Witches of Italy* (1899) by Charles Leland, and others were 'borrowed' from Crowley. (Some people even claim that Gardner paid Crowley to create Wicca [or parts of it], but I have seen no documentation to support that theory.) The rebirth of Paganism has gone through various spurts of growth in each decade. The sex magick aspect of Witchcraft in many covens has become minor or virtually non-existent.

Over the past three decades interest in Tantra and sex magick has grown, evolved, and developed. Occasionally new information about groups involved with such work comes out. This includes the works of Kenneth Grant and Michael Bertiaux as well as the first English publication of some of the works of a German occult group, the *Fraternitas Saturni* (Brotherhood of Saturn).

Since the 1960s, many groups and individuals who have used sex magick have come and gone. In virtually every case the techniques they developed were nothing more than variations of the techniques developed centuries ago. In the next chapter I will discuss some of the theories behind those techniques.

2

Sixteen Theorems of Magick & Sex Magick

Over the centuries, high magick has developed a facade of complexity and difficulty. This is due both to the desire to withhold possibly dangerous information from people who are not prepared for it and because some magicians have huge egos and want to keep information away from people whom they deem unworthy. Both reasons, I believe, are improper and obsolete. As to the latter reason, the egotism of those self-proclaimed wizards who would hide the information from those they (wrongly) consider inferior should be laughed at. Others should make the information available. And the former reason for keeping information hidden through complexity (to keep people 'safe') is irrelevant. As I have written before, if people do not have the desire to practice and learn the techniques, all the hand waving and word chanting in the world won't have any effect. They will lose their interest in magick quickly because they don't see it working like it does in the movies.

I can think of only one legitimate reason for hiding occult information, or making it sound so complex that it cannot be understood. Secrecy will prevent people with an anti-occult agenda from taking things out of context and presenting partial information or outright lies as if such information were accurate. We expect such hokum in some of the more radical, Christian fundamentalist writings. I saw in several such books (one copied from another, no doubt) the ridiculous claim that the word *Samhain*, (which means 'summer's end' and is the name of a Pagan holiday) was the name of a Pagan god of death and that wearing the ancient Egyptian symbol of life, the *ankh* (a cross with a loop at the top), means that you attend orgies! Both, of course, are untrue.

A few years ago, a couple of kids got in trouble with the law in Michigan for allegedly stealing skulls from graves. A copy of a rather famous book on Witchcraft was found in the home of one of the boys. In a dramatic scene, a TV reporter picked up a copy of the book, opened it to a certain page and said that it gave instructions on how to consecrate a knife to Satan. I had a copy of the book, so I looked at the page he mentioned and discovered it didn't say what the reporter claimed at all! It clearly said that the blade was to be dedicated to the Goddess. Earlier, the book said that Witches didn't worship Satan, nor were they involved with Satanism. The reporter clearly had an agenda and had simply lied about the book to further his point of view. The author of the book had been very clear, but truth hadn't mattered to the reporter.

Such misinformation and distortion can come from unexpected sources, too. Over fifteen years ago I did an interview for a 6:00 PM TV news program on a major station in San Diego, California. I was interviewed for over a half hour and covered a variety of occult topics. The last question asked me (it seemed to be what would be called a 'throw away' question) was, "Do people use the occult as a front for sexual abuse?" My response was, "Well, it does happen, but as soon as the

occult community becomes aware of it, the person is ostracized, and it is publicized that the person is abusing others." Of the entire thirty-plus minutes of the interview, the only part that aired was me responding to that last question by saying, "Well, it does happen..." Taken out of context it sounded like I was accusing occultists of being a bunch of sex abusers when my actual quote said the opposite! I believe it was the agenda of the interviewer to present that distorted view. As a result, that day I learned a powerful lesson about how to speak to reporters.

It does seem to make reasonable sense to keep information on real magick out of the hands of those who would use it to misquote or lie about magick, to defame magicians and occultism in general. But a person who would do that has an agenda to achieve anyway. Such a person will misquote and lie whether he or she has access to valid information or not. So having this as a reason for secrecy or making things unreasonably complex does not seem relevant.

By keeping the information secret or disguised we are only preventing people who are interested in accurate data from obtaining access to it. I feel it is time for the information to be made available to all who want it.

Contrary to the complexities seen in many occult books, the theories behind magick are rather simple. So why are there so many books on ceremonial magick, books that have puzzled people for decades with their complexities and intricacies? The answer, I think, is that writers rarely separate general theory (why magick works) from specific theory and technique (how and why a particular ritual works). Nor do writers separate theory from training, or training from performance. By running it all together, magick can become confusing, illogical, and hard to understand. Some techniques of magick seem to have been given such amazing complexities that they are almost impossible to perform. Perhaps the most famous of these is the *Sacred Magic of Abramelin the Mage*—which, if performed as written, requires six months of dedicated work to accomplish!

Of all the forms of magick, it has been my experience that sex magick is the most direct and most straightforward. This does not mean that it is necessarily simple. It does mean that sex magick is direct and very likely to result in success if a person knows what to do and is trained in how to do it. In this chapter I will cover some of the theories of magick and sex magick along with some of the philosophy of magick in general. In the next chapter I will cover how to prepare for doing sex magick. The rest of this book will be on sex magick techniques and technologies.

Let me suggest that you study this chapter well. In fact, it would be a good idea to read this chapter several times so that you understand the theories behind magick and sex magick. Why? Because much as words only convey ideas, so, too, do magical rituals only reflect the magick that is really taking place. Merely because somebody waves his or her hand in the air does not make it magick. On the other hand, when a magician makes even a subtle movement with understanding and training, the universe is transformed.

Once you fully and deeply understand these theories, move on to the next chapter. Practice the techniques given there for several weeks or even months before going on with the rest of the book. Just as a magician takes time to prepare his or her magical tools (wands, swords, etc.) to perform better-known forms of magick, so, too, should a sex magician prepare his or her tools (the body and mind) to perform sex magick.

Theorems of Magick

THEOREM ONE

All actions have magical reactions.

Contrary to popular belief, magick takes place all the time. It functions much like Newton's Third Law which states that all actions have a reaction. A magician realizes that everything he or she does, has a result.

In fact, not understanding this first theorem is one of the major reasons that so many people fail at magick. They spend a few moments doing a ritual for a particular purpose and then spend the rest of the day thinking about opposite ideas and doing actions that have as their result the exact opposite of the purpose of the ritual.

Let's take, for example, the case of Mr. N, a self-described magician who spends twenty minutes a day doing a ritual to get more money. But during the day N spends an hour worrying about bills, wishing he had more money and feeling sorry for himself. In short, he's spending three times longer creating poverty than the time he spends doing magick to create wealth. After a time, he concludes that magick doesn't work. In fact, his magick is working only too well. He just doesn't understand what he is doing.

Of course, if this is true it means that everyone is a magician. We know through observation that this is not true. So, what is the difference between a magician and a non-magician?

Corollary: Only a willed action is a magical action

Because every action has a magical result, it is hard for a non-magician to deal with the seemingly unknowable reality of the universe. How many times have you heard somebody say something like, "Just when everything seemed fine, it all fell apart"? If that person had been a magician, he or she would have been able to either prevent the disaster through magick, ease its effects or at least see that it was coming. But that did not happen.

That is because non-magicians believe we are dependent on chance happenings: fate, luck, *kismet*—call it what you will. By not being able to tell what will happen because of their actions, they are spun around helplessly by the results of those actions. Everything in life seems a mess. Alternatively, by doing little, a person can live a peaceful life. No actions, no magical reactions. But also, no personal control or adventure.

In either situation, the non-magician doesn't understand (or is ignoring) what is going on. A magician, on the other hand, knows that magick works and acts accordingly. Thus, a magician appreciates that each act he or she does will have a response in the universe. A magician will accept or deal with any problems he or she creates. It's called 'personal responsibility'.

But magicians go one step further than merely accepting responsibility for their actions. Magicians make conscious efforts to control the resulting reactions. Instead of just waiting to see what will happen, magicians actively create their futures by performing specific acts called rituals. The difference, then, between a non-magician and a magician is that a magician will do specific acts to achieve specific goals while a non-magician does not know how to do this. Even though all acts have a magical result, only an act that is consciously performed to achieve a certain goal can be called a magical act.

To make a comparison, a non-magician is like a person falling endlessly through the air. Spinning and flipping, he or she is out of control and at the mercy of gravity and winds. The position of his or her body is a result of being out of control. The magician, on the other hand, is like a person in a hang glider. He or she must also deal with gravity, winds, and the position of the body, but the magician uses magick (the wings of the hang glider) to control the fall, move up and down, move to the sides, and do whatever he or she desires.

Again, the difference between the magician and the non-magician is that a magician understands that magick happens all the time and works to control the results, while a non-magician is stuck spinning through life with no control. The magician makes a choice to consciously act to control himself or herself and the surrounding environment. The non-magician has no idea how to do this.

Of course, some people have discovered how to be very successful and happy without doing magick. Yet when you look at books that such people have written, every one of them describes magical techniques—although they don't call them that. One such person didn't mention the term 'creative visualization' but wrote about how successful people spend time 'imaging the way things should turn out'. It is the same process. People can be magicians and not know it.

Please note that I used precise words in the phrasing of this first theorem and its corollary. All actions have magical reactions, but only a willed action is a magical action. Certainly, a practicing magician may have more success as the result of some unconscious act than as the result of a magical action. By definition, this does not make the unconscious act a magical act. Otherwise, we would have to say that there is no difference between a conscious magical act and an unconsciously inspired act. Both can result in great magick, but one result is simply a magical reaction while the other is the result of a magical act. I am not saying that one is better than the other, I am merely putting forth ideas so you, the reader, can understand what I am trying to share without a confusion of meaning.

I would also add that when I use the term 'magician' I am not talking about the type of person who occasionally reads a book or does a ritual once a year. Those are simply people who 'do magick.' When I say 'magician', I am describing a person who lives, breathes, and leads a magical life. Now, being a magician, as opposed to being a person who does magick, does not make a person superior to others in any way. A magician just has a different way of appreciating life and the universe and interacting with his or her environment.

THEOREM TWO

Magick is not something you do, it is something you are.

I first wrote this many years ago and it remains true today. If magick were only technique, a non-magician could pick up a book, read a few lines, and have magick happen. Such events only occur in bad novels and exploitative movies.

However, if a person knows how to do magick, he or she could pick up the same book, do the same techniques and have the desired magical results. Since both people performed the same techniques, there must be a difference in the magician. The difference is described in Theorem Three.

THEOREM THREE

Magick requires the creation, manipulation, and direction of magical energy.

A magician, as the result of months or years of practice, can do these three things almost automatically. It is usual for most magicians to begin the process of learning these abilities with the help of various tools such as wands, chalices, talismans, etc. Over time, the abilities become automatic and as natural as breathing; the need for such tools diminishes and may even vanish. No props required. However, using the tools may be comfortable and familiar to the magician. He or she may choose to use them, even though they are no longer necessary.

Working with magical energy has two aspects. The first aspect is the creation of the energy. It can be created in a variety of ways, from certain rituals such as the classic *Middle Pillar* ritual or *Watchtower* ritual to sexual activity or breathing methods. The second aspect is the control of the energy. Although the energy can be controlled by will alone, many other devices, from wands and daggers to talismans and amulets, may be used to direct the energy. Undirected, the energy is free to expend itself without structure (as is seen in some poltergeist events). Directed, the energy can achieve the results that you desire. This, then, is one way magick works.

I have often heard debunkers ask, "What do you mean by the term 'energy'? Your magick has nothing to do with electricity or atomic power." According to my dictionary, the term 'energy' simply means 'the capacity for work'. If you have a great deal of energy, it simply means that you can use that energy to get some work done. It doesn't matter if that 'work' is loading bricks, playing piano or running a mile. Magical energy is just creating the power to do the 'work' of achieving your goals.

This magical energy is not currently understandable according to standard Western scientific techniques. Some people would say, "If it can't be measured, it doesn't exist." I would remind you, however, that there are only four elementary forces known to science (gravity, electromagnetism, the weak and strong atomic forces), and of these four, two (the weak and strong forces) have been identified for less than fifty years. Just fifty years out of thousands of years of study; a mere blip on the timeline of human existence. Is it not possible, then, that another force or forces has not yet been identified? I think it is not only possible, but highly likely. Therefore, merely because the nature of magical energy is not understood by Western science does not make it illegitimate or unreal, any more than a century ago not understanding the 'weak' force of the atom made it 'illegitimate' or 'unreal'.

Corollary: The nature of magical energy is threefold

I refer to it as the psycho/sexual/spiritual nature of magical energy. The first part represents the fact that it must be controlled by the mind. The energy is there all the time, but it cannot be used until you are aware of it and know how to use it. Emotions play an important role in the psychological nature of the magical energy. Being happy or sad, angry, or loving can affect how well you can manipulate the energy. This, then is the 'psycho' (as in psychological) part of the formula of the nature of the magical energy.

For any magick to succeed, you will require a positive attitude. If you do not think your magick will work, you can be assured that it will not. After all, you will be spending hours with a negative attitude. This will give you the magical end you unconsciously desire: a failed or chaotic result to whatever magical ritual or technique you may have used.

The second part of the magical energy is the sexual aspect. Here I am not talking about the sexes or sexual activity. Rather, I am talking about the energies that run through our bodies and are strongly affected by sexual urges and activity. These energies can be considered male/female or yin/yang in nature. For the purpose of this book, I will refer to them as electrical (male/yang) and magnetic (female/yin).

In the famous ritual known as the *Circulation of the Body of Light* (see my *Modern Magick* for information on how to perform this ritual), energy is brought up from the feet, through the body and to the spiritual centre just above the head (or vice versa). It flows through the currents which naturally energize the body and are analogous to the *meridians* of traditional Oriental medicine such as are used in acupuncture or *shiatzu* massage. The energy also flows wildly and with great force during sexual activity. Where the energy is flowing it could be said to be electrical in nature. Where it collects (in power centres, chakras, etc.) it could be said to be magnetic in nature.

In the previous chapter I indicated that the Golden Dawn may have had some sex magick teachings. If they did, the techniques used in the Circulation of the Body of Light are certainly part of them. Many of the techniques used by the Golden Dawn to raise and control magical energy during ritual can easily be used to control the energies raised during sexual activity for magical purposes.

And finally, remember that Western sex magick is derived, in part, from ancient Hebrew mystical sources. The energy is seen as spiritual, coming from the Godhead. If your goals are spiritual in nature (and I see this as having a much wider reach than others might), then you are in tune with the Divine and your magick will be more successful. If, on the other hand, your magick is done with the intent to harm yourself or others, then you are more likely to have difficulties because of your magick.

By 'spiritual in nature' I do not mean only doing rituals for non-physical world ends. Rather, my notion of spiritual in nature is like the Thelemic and Tantric notion of 'doing one's Will'. Note that I have capitalized the word 'Will' in the previous sentence. In this case, 'doing one's Will' does not mean 'doing whatever you want'. Rather, it means that you must find out what your 'True Will' is and do only that. If it is your True Will and not merely your hopes or ego, then it will be in harmony with the Divine. 'Doing one's Will' means to find out what is appropriate for you to do in life and then doing it. This is an ever-evolving spiritual quest which is sometimes known as the 'Great Work'. Tantric practitioners use the ancient Sanskrit word *Svechchachara*, which means 'the path of doing one's will'.

By definition, the True Will is always in accord with the evolution of the universe. The universe, not having an ego, cannot be selfish. Doing one's Will may involve doing magick to raise money, so you have a place to live. I have often said it is hard to be spiritual when you don't know where your next meal is coming from, or you don't have a roof over your head. To some, doing a ritual for practical gain is 'selfish', and therefore not 'spiritual'. Certainly, doing any form of practical magick (for the improvement of self or others on the physical plane) can be selfish if it is not part of your True Will. One of the most important goals of a magician should be to discover what his or her True Will is and then do what is required to move toward the achievement of the True Will.

Thus, magick uses a psycho/sexual/spiritual energy. It requires the knowledge of how to generate, manipulate and then designate the purpose of the energy.

THEOREM FOUR

Creation on the spiritual plane leads to creation on the physical plane.

Magick does not occur by some supernatural happenstance. Rather, it occurs according to natural laws. Unfortunately, the large number of laws makes repetition in magick difficult, just as the large number of possibilities on the quantum level of matter gives the appearance of chaos to what is an immense structure that is inherently both stable and harmonious.

Simply put, for anything to exist in the physical world it must first exist on the non-physical spiritual plane most commonly called the astral plane. People have physical bodies as a manifestation of their astral bodies, not the other way around. Whatever exists on the astral plane must eventually manifest on the physical.

Magical rituals have effects on the astral plane. Eventually, these effects must manifest on the physical plane. The exact process as to how this is done is not known to Western scientists. Magicians know how to use rituals to create in the astral plane, although most do not care about the exact mechanism by which this works. However, it does work, and that is what is important. I like to refer to this as the 'black box' method. If a person does not know how an automobile works, he or she can still start it, drive it, and use it. Likewise, even though I do not pretend to know the exact mechanism by which magick works, I do know that by use of ritual I can use magick to create what I desire.

THEOREM FIVE

A ritual's success is inversely proportional to time.

This theorem was first brought to my attention in a book by Chaos magician Peter Carroll. When doing divination, such as a Tarot card reading, a good reader tends to be more accurate predicting events soon rather than the distant future. This is because as time passes, a wide variety of events—whether considered in the reading or not—may move into lesser or greater importance. As a result, more chaos enters the picture, making divination less accurate.

Similarly, when magick is performed, results that come swiftly tend to be more easily obtained than those we desire to occur years from now. Other events, not anticipated by the magician, can creep into his or her work (these events are called 'noise'). Other interests may pull the magician away from his or her desires. Others may work knowingly or unknowingly to counter your own work. Your interests may change such that you virtually work against your original magick.

To overcome this problem, I would suggest that when you start doing magick, start with simpler goals. As you achieve your goals more readily, move on to more complicated desires and do rituals for things that will take longer to achieve.

THEOREM SIX

Let go and let the magick work.

Every action has a magical result. This does not mean some actions; it means all actions. If you dwell on your magick after you have completed a ritual, your thoughts will have a result.

And what type of thoughts do many people have after doing rituals? Frequently they are along the line of 'Did I do this okay? Did I mispronounce something? Did I forget something? Will this really work? I must have looked silly doing this sort of thing'. All these thoughts are focused on failure, embarrassment, and doubt. And all of them will have the result of defeating your magick!

Therefore, after making a record of your ritual, you should put the entire work of magick you have performed out of your mind. If anything, simply expect your desired results to occur.

If you start having doubts or questions about the ritual, immediately counter them by thinking of something else or doing something positive to reinforce your goal until those feelings and ideas pass.

If you are doing magick for something that will take many months to achieve, you might want to occasionally repeat your ritual during that time to add to the energy directed toward the goal. You should not consider this as a 'fix' of your original ritual as that implies that your ritual was not good enough. Such a negative attitude will counter your magick and result in failure. Instead, take the attitude that you are adding to the original.

THEOREM SEVEN
Magick is Magick.

Nobody talks about 'good' electricity and 'bad' electricity, yet people often talk about 'white' and 'black' magick. In *Modern Magick* I used these notions at the beginning but later indicated that I had used them (along with a 'grey' classification) only for communication purposes. Even so, I still get letters from people who have not read the entire book attacking me for believing in different shades of magick.

I don't believe that way. Magick is magick. People can use magick for different purposes, some good and some bad. Likewise, you can use electricity to light up a dark room or to kill a person.

A trained magician has no desire to do magick that will in any way harm another because he or she knows that the result will bring harm back to the magician (Theorem One: all actions have magical reactions). To do so would simply be stupid. The question is, how does a magician avoid it?

The answer is to do a divination before doing any practical magical working. Don't ask a question such as, "Should I do this ritual?" That places the responsibility for your action on somebody or something else. Instead, ask, "What will be the result if I do this magick?" When you learn the result, you may freely choose to do the ritual as planned, modify it, or not do it at all.

Used in this way, divinatory techniques and magick help a person to become truly self-empowered.

Corollary: An effective magician may choose to be 'stupid'

As stated above, magicians don't do magick to harm others simply because part of the magical response to such an action would be harming of oneself. This process, known as *tee-koon* (correction) to Kabalists and *karma* to Tantrics, is a natural process.

But certain situations may require a magician to consciously do something 'stupid'. For example, a magician I know lived in a neighbourhood where a rapist was terrorizing women. At

first, he left it to the police to find the man. When the rapist attacked a friend of his, however, he did a ritual to punish the attacker.

Within a week, the rapist was caught after he was involved in a serious automobile accident.

The magick had worked. But the magician must eventually face the results of doing magick with the intent of harming another. He accepted that and consciously chose to experience the consequences. He knew he would be, on this basis, acting 'stupidly', but he decided to do so, anyway.

Some people may object to this, saying that he shouldn't face any negative results because the person who was hurt was so evil. Unfortunately, *tee-koon* (or karma) does not look at such mediating factors. If you kick a stone, it will fly away, no matter why you kicked it. Likewise, if you hurt another (or yourself), you will eventually experience a magical response to that action. In some cases, however, it is worth it.

In a magician's training it is taught that a magician, understanding the inner ways the universe works, is, perhaps, even more responsible for his or her actions than non-magicians. Sometimes it becomes necessary to face the negative karmic results of an action so that things such as justice and honour are served. By definition of the tee-koon process, this appears 'stupid', but until society moves much further ahead, such 'stupid' actions sometimes need to be done.

THEOREM EIGHT

Magick is a science and an art.

This understanding, of course, comes from the writings of Aleister Crowley. I agree with it, but I think it needs a bit of discussion. I think we all recognize that some people are just naturally better artists than others. Because magick is an art, some people will simply be better magicians than others.

However, a person who is not a natural artist but does a great deal of study and practice can end up a superior artist when compared to a person who has a natural talent but doesn't work with it. No matter how good you are at magick, you can always become better.

So, to those of you who are studying and practicing magick and not yet getting the results you desire—hang in there! With practice, determination, and desire you will succeed.

The notion that surprises many debunkers is that magick is a science as well as an art. In fact, all the techniques of modern science developed out of magick and alchemy. Those mystical magicians experimented and kept meticulous records of the experiments (rituals) they performed. When a ritual failed, they indicated that in their records. When they succeeded, that was recorded, too.

Each magician keeps a type of *grimoire*, a book of magical techniques and thoughts. Whether you keep one in your head, on paper or on a computer disk, you should have one, too. By checking back in it you can see what worked and what did not work. You should include such things as your feelings, emotions, the weather, time, astrological information, etc. You may find out that you are most successful magically when you are angry, and it is raining. Alternatively, you may discover that you have better results when you are happy, and it is a warm, sunny day.

In the end, this grimoire will be your personal, magical workbook. It may not be accurate for anyone else, but it will help you to become even more successful with your magicks. Famous

magicians have kept such books. Such books are known as a 'magical diary'. Several occult and non-occult authors have described this journaling process. If you don't know how to start, you can try using my *The Magical Diary*, a book I created for this purpose, or find directions in my *Modern Magick*.

THEOREM NINE

Magick is synergistic.

Synergy is a term which means that the total effect of combined forces is greater than the sum of the parts. Several people working toward the same goal generally have much greater success than only one person working toward a goal. Further, since magick is synergistic, the increase is not mathematical (1, 2, 3, 4, 5, etc.) but geometric (1, 2, 4, 8, 16, etc.). Thus, adding just a few people to a ritual can increase the power tremendously.

However, remember the old saying that a chain is only as strong as its weakest link. One experienced, well-trained magician may be far more successful than a group of untrained neophytes. Further, if the people involved are not all focused on the same goal, the group can be working against itself. In such a case, a lone magician would be far more successful than the group.

In one of his writings on sex magick, Crowley suggested that the person you work with doesn't need to know what you are doing (see Appendix A). Personally, I think this is abusive and counterproductive. In fact, what Crowley is describing is basically a form of masturbatory sex magick. You don't need a physical partner for that! If both people know the purpose of the ritual and are good sex magicians, however, the odds of success are much greater than for a person working alone.

If you choose to work with a group, I suggest that you work with people who are about as good in magick as you are (unless there are training purposes involved). I would also suggest that the group do a divination to decide on whether to do an act of magick or not. Finally, make very clear exactly what that goal is so that people will not work against the goal, even by accident.

THEOREM TEN

Invoke the higher, evoke the lower.

There are many modalities of magick. Some of these modes work with the innate powers of the items you are using, without reference to other forces or entities. One such type of magick is herb magick. Another involves the use of gems and crystals. Another modality works directly with the powers of the mind.

It could be argued that, since each of those items have developed from the Godhead, they all represent a pathway to contact with Divinity. But there are other ways of dealing more directly with the Divine or other non-physical entities. These ways are known as *evocation* and *invocation*.

In invocation, you bring into yourself (or manifest from within) the powers and personality of a non-physical entity. Traditionally, gods, archangels, and angels are invoked.

In evocations, you produce a manifestation of a non-physical being on the physical plane. This could be the being's image in a magical mirror or in a cloud of incense. It could be the scent of the

being or a special sound. It might be the voice of the being giving you valuable (or on occasion, useless) information. Traditionally, archangels and angels may also be evoked. Any non- physical beings that are not gods, angels, or archangels are traditionally only evoked.

Notice in the above paragraphs my use of the term 'traditionally'. Some magicians do evoke gods or invoke minor spirits which, due to their severe nature, are sometimes called 'demons'. There is a famous instance of Crowley having such a demon invoked into him while in a desert. Some people claim that this event marked the beginning of Crowley's downfall, which they signify only by his future of financial ups and downs.

Although experienced magicians may follow their Wills with impunity, I think it wise for beginning and even intermediate magicians to start safely and then expand to the more esoteric realms of magick as they perfect their abilities. Therefore, I would advise you to invoke only gods, archangels, and angels until you have experience at both invoking and evoking.

Invocation and evocation are not limited to non-physical entities. It is also possible to invoke or evoke various energies. For example, if you feel unsettled in a new home, you may wish to invoke the grounding power of what magicians call Elemental Earth. If you need more energy, you might invoke Elemental Fire. Virtually any such quality can be identified (wisdom, as an example, might be signified as an owl) and then invoked to help you acquire that quality. Or, in this instance, you might wish to evoke the owl of wisdom and ask it questions.

Theorems of Sex Magick

Sex magick follows all the theorems of magick listed above. It also has some added theorems that are unique to sex magick and not part of general magick. But before going on, let me repeat here: nobody *must* do sex magick, nor should you ever allow somebody to intimidate you into doing sex magick. Most people who have chosen to do sex magick, however, have found that it greatly enhances their magical rituals, no matter what system they use.

THEOREM ELEVEN

Every act of sexual intercourse produces a 'magickal childe'.

This theorem implies that sex magick requires the union of an opposite-sex couple. While this is spiritually true, it is not physically true. The act of sexual intercourse may involve a male/female couple, a same-sex couple, or one person and an imaginary, non- physical partner (i.e., masturbation).

Heterosexual intercourse, if all the conditions are right, will produce a child. But no matter the conditions, every act of sexual intercourse produces a 'magickal childe' (the term and spelling was popularized by Crowley). This 'childe' is a term used to mean 'an effect on the astral plane'. As stated previously in Theorem Four, anything which is created on the astral plane eventually manifests on the physical plane. Thus, the magickal childe created through sex magick must eventually manifest.

I would remind you, however, that all actions have magical reactions. If any of the people involved in a sex magick rite go on to work against the ritual (either on purpose or by mistake), the physical manifestation of the magickal childe can be aborted before it has a chance to appear

on the physical plane. In other words, actions that counter the sex magick ritual can prevent the magickal childe from being 'born'.

THEOREM TWELVE

The thought held at orgasm is a magical trigger.

This is one of the key secrets of sex magick. The earliest mention I have seen of it is in *The Holy Letter* (see Chapter One for more details on this book). It was written in the 1200s and was probably passed down orally for many years before that.

Unfortunately, holding a thought during orgasm is not an easy thing to do (see Theorem Thirteen). And even if you can do it, you must face the Twelfth Theorem's corollary:

First Corollary: GIGO (Garbage in, garbage out)

GIGO is a computer term. Many people think that computers are highly intelligent. In actuality, computers are very dumb. They will only do exactly what you tell them to do. If you don't tell them exactly what you want in a way they will understand, or if what you tell them is garbage or has errors, you will only obtain new garbage or errors. Thus, if you have thoughts held at orgasm that are uncontrolled or chaotic, your result will be uncontrolled or chaotic. Although the reaction to the intercourse may be magical and produce a magickal childe, the sexual activity can hardly be called a magical act simply because there is an inevitable magical result.

I think it is important to mention one of the convictions of Chaos Magick here. Among many 'chaoists', the idea is *not* to have a thought at the moment of orgasm. Rather, they desire to let the energy race toward the predetermined (although possibly unknown) goal. This non-focus on a thought is, in many ways, simply focusing on a secondary concept. This intermediary thought, even if it is just 'keep the mind blank', is still linked through the subconscious to the desired goal. Of course, the system does work. It adds another step ('non-thought' linked to thought), but the eventual result should be the same.

Second Corollary: The more you put in the more you get out.

As described earlier, you can repeat rituals for the purpose of adding energy toward a specific magical goal. In many, if not most cases, however, this application of energy can be done within the structure of the original magical ritual.

The more energy you manifest, the more likely you are to achieve the desired results. Also, more energy increases the likelihood that the magical results will occur sooner rather than later. Since sexual activity increases magical energy, it follows that the longer the magical sexual activity lasts, the greater the amount of energy that can be built up to magically achieve a specific end.

Unfortunately, it's not that simple. Merely having sex for twelve hours may not get you more than sore genitals! Boredom can set in. A person can achieve a state known as the sexual trance and lose any thought of the goal of the ritual. For each person there is a 'point of negative returns'. Extending sexual activity beyond that point is not only fruitless, but it may also actually have results counter to your desire. In some people that period may be as short as a few minutes. In others it

may take hours. Experimentation is the only way to determine the length of time it takes before you experience this point. Keep records and see what timing works the best for you.

I would also like to point out here that when you are doing a sex magick ritual with more than one person, the people involved develop a type of group quality or personality known as an *egregore*. It is this egregore that determines the optimal length of time of a sex magick ritual involving more than one person. It may require longer or shorter times than you are used to. Practice will determine the best timing, and it may require that you learn to alter your ability to generate, focus and direct magical energy.

THEOREM THIRTEEN

Direct the 'potent orgasm'.

A great sexual theoretician and *bête noir* of psychotherapy was Dr. Wilhelm Reich. To date, he is the only doctor whom the FDA attacked in federal court, resulting in his incarceration and the order that his books be burnt. He proposed the idea that for good health, people need to have what he called a 'potent orgasm', during which a person loses all consideration of anything other than achieving orgasm. No longer are there thoughts of the problems of the day or what his/her partner (assuming a partner is being used) is experiencing. The only desire is the animalistic, physical need for orgasm.

To achieve this state while being able to keep in mind a single thought is obviously contradictory, yet it is also completely possible through the techniques of sex magick. Some of these techniques will be described later in this book.

THEOREM FOURTEEN

Sex magick can be energetic, physical, or a combination of the two.

In *Modern Magick* I described three types of sex magick. The first was what I called 'Thought Control' and is the idea that the thought held at orgasm comes to pass. Here it is called Theorem Twelve. The second I called 'Inner Alchemy', and here is regarded as 'energetic' sex magick. In this aspect of sex magick the mind directs the energies raised during sexuality for magical goals. To learn this technique in full requires mastery of moving the body's energy in cycles while attaching your goal to it. Although some would say that this is a Tantric notion, it has become part of the methodologies of Western sex magick. Methods and techniques will also be described later in this book.

Physical sex magick is the third type of sex magick and is described in the next theorem. Here I would add that, for many practitioners, the combination of sex magick techniques is more effective than limiting oneself to a single method.

THEOREM FIFTEEN

There is power in the ejaculate.

By focusing on a particular goal, the ejaculate of participants in a sex magick ritual becomes charged with magical energy for achieving that specific goal. The charged fluid can be used for magical purposes. Although only your imagination limits the possible uses, there are three primary modes of use.

First, the fluid can be used to anoint and magically charge a talisman, either alone or mixed with scented oils to enhance the corresponding power of the perfume.

Second, it can be used to draw symbols on your own or another participant's body to charge the person with the meaning of the symbol that has been energized by the ejaculate.

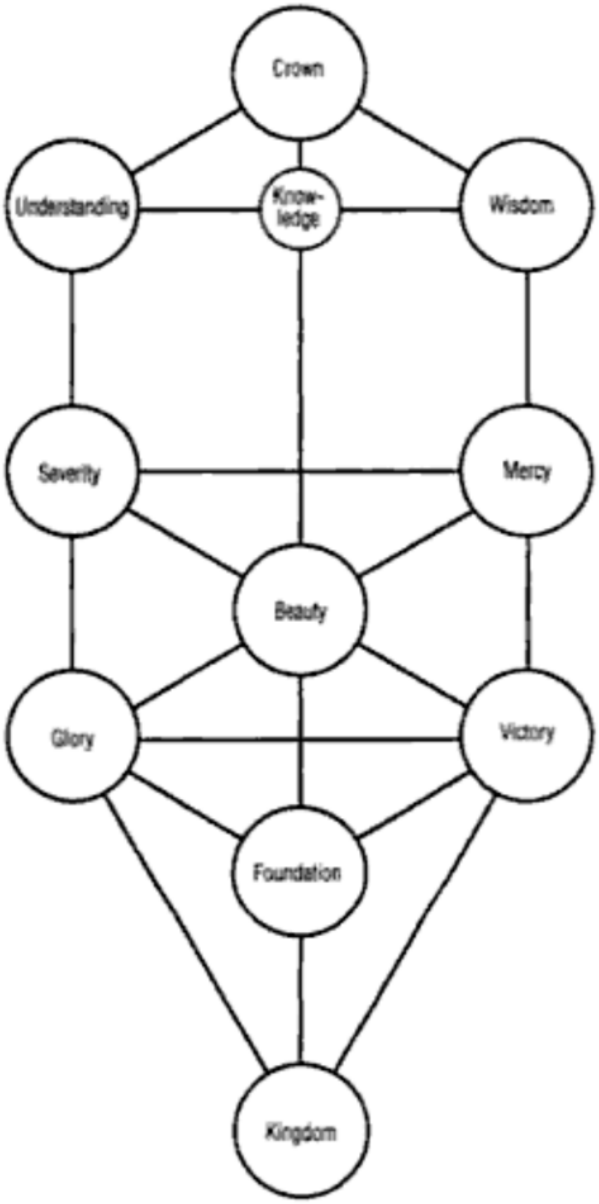
Lastly, it can be swallowed or absorbed, thus internalizing the physical result of the magical ritual. Absorption can take place through the tissues of the vagina and through the tissues of the head of the penis. With a great deal of training, the man can learn to suck the fluids back through the urethra and into the bladder where they can be absorbed. The fluids may also be placed in the mouth and held under the tongue. They may be directly swallowed, mixed with wine and drunk, or mixed into a dough and baked for later consumption. (The latter is part of the complete recipe used by Thelemites when making 'cakes of light'.) Swallowing and digesting the fluids has a different effect than absorption (see Appendix A).

THEOREM SIXTEEN

The sexual trance has numerous positive magical results.

The Holy Letter states, "Know that the male is the mystery of wisdom, and the female is the mystery of understanding. And the pure sex act is the mystery of knowledge." In English, the first Sephirah on the right-hand column of the Kabalistic Tree of Life is 'Wisdom.' The right-hand column is also known as the masculine or male pillar. The first Sephirah on the top of the feminine or female pillar, the one on the left, is 'Understanding'.

Is this just coincidence? I don't think so. The early Kabalists postulated an eleventh or pseudo-sephirah, positioned between the two already mentioned. In Hebrew it is called *Dah-aht*. In English it is known as 'knowledge'.



The Tree of Life

Thus, these early Kabalists—well, let's be honest: these early Kabalistic sex magicians—knew that sex united humans on the uppermost level of the Tree of Life. But merely having sex would only bring a couple to just below the highest point on the Tree. Uniting with the Divine would occur in the topmost Sephirah, *Keter,* which means 'Crown'.

Is it possible to use sex magick to reach that higher 'Crown'? According to *The Holy Letter*, the answer is 'Yes'. *The Holy Letter* goes on, "...proper sexual union can be a means of spiritual elevation when it is properly practiced..." This clearly means that you can go even higher and unite with the Divine if the goal of your sexual relations is spiritual.

The book also relates this type of sex magick back to the Ark in the first Temple! It says, "Guard this mystery without revealing it to any man [Note: this is an odd statement to include in a volume which, the editors claim, is supposed to be a book on sexual morality!], for from this, you will see the mystery of proper elevation, and this is the mystery of which it is written concerning the Construction of Solomon [that is, the Ark] he [en]graved cherubim..."

Remember that according to some scholars, the Cherubim on the Ark were engaged in sexual intercourse. This book says that when the Ammonites invaded the sanctuary, they cursed the Cherubim because the figures, a representation of the Divine, were engaged in sexual intercourse. But if "you comprehend the mystery of the cherubim, you will understand what the sages of blessed memory meant in saying that when a man cleaves to his wife in holiness [i.e., when they are having sacred sexual intercourse], the divine presence is manifested. In the mystery of man and woman, there is God."

But how does one exactly do this? Is it merely that when you have sex you should focus on spiritual things? That is part of it—a key to sexual magick. In fact, *The Holy Letter* says that the thought held by both the man and woman during sex is reflected in the resulting 'child'. (Note: the book makes clear that this is a combined effort and mentions that it is the thought held by both man and woman that counts. This is a surprisingly non-sexist statement for the time the book was written. It is reflected in other sections of the book, including the instruction that a man should never force himself on his partner.)

But is there a possibility for more? To go even higher? The source of the Tree of Life is said to be the unknowable Godhead that is represented as no thing (nothing) we can know. Can we reach this level—above even Keter—of uniting with nothing? And assuming it is possible, is it even a valuable thing to do?

Aryeh Kaplan, in his book *Meditation and Kabbalah*, surely hints at exactly that. He writes that through meditation you go through levels of 'physical delight' to spiritual delight. Certainly, one method of achieving physical delight is through sexual activity. If you continue, he says, eventually you will no longer be receiving feelings from your senses. Continued, you also lose all your personal thoughts (what I would call the magical ego or conscious sense of self) and enter 'the level of Nothingness'. He says that "...before a thing is transformed into something else, it must come to the level of Nothingness." He even says that this can produce miracles and change the laws of nature. Since in Jewish tradition only one entity, God, can change such laws, then by using this technique of going deeper and deeper into a meditative state (one such method: the Kabalistic Sexual Trance) we can unite with the Divine.

In this state, at one with the Divine, we can receive information. This is a form of divination. One of Crowley's students wrote about the sexual trance in a brief article, calling the sexual trance 'eroto-comatose lucidity—a technique that focuses on predictions and divination. Indeed, going into trance because of magically oriented sexual activity will make some people divinatory. See Appendix B for details of this technique.

However, this altered state of consciousness can also help in magick, help you contact non-physical beings, and much more. Experience can be each person's guide.

Going Further

Magick is not an ancient art that is locked in place. It is not stagnant. Rather, magick is a growing, evolving science (as well as art) that changes over time. It is my hope that this book will help in that evolution. I have no doubt that several people reading the above theorems will think

that I have either purposely left something out (to keep the real secrets out of the hands of the profane) or have done so by accident (due to my lack of knowledge). Neither is true.

In this chapter, I have attempted to codify the underlying structure of magick in general and sex magick in particular. Please do not think of these theorems as limiting. What I have given here are basics that are meant to be expanded upon. In fact, I hope that some other authors will come along and expand upon these theorems. I would also hope that you, the reader, can come up with things not mentioned which you feel are important. For example, I have not discussed the idea of natural magick, such as the innate powers in herbs, gems, crystals, the elements, etc., with anything more than a brief note. This was not meant as a slight or to imply that such things are not important. It was done simply because they are not the focus of this book.

The theorems I have given above, however, are designed to introduce the basics of magick and sex magick to those who wish to learn the techniques. To that end, I urge you to read this chapter several times. You will, no doubt, come to new conclusions and ideas about the information. I would encourage you to then share them with other magicians and sex magicians.

Alphaism, Dianism, and Quodosch

In this section I wish to briefly note and honour an important book mention the book and the system, so it is valid to include some of their basics in this chapter on theory.

The book is A Manual of Sex Magick (republished with the title Sex Magick) by Louis T. Culling. In this book he presents three degrees of sex magick, Alphaism, Dianism and Quodosch.

Alphaism is referred to as a period of chastity. It means a period of abandoning sex for pleasure and only having sex for the purpose of sex magick. When not actually engaged in sex, you shouldn't even think about sexuality in any form.

Dianism is sex magick between a couple but needs to follow certain rules. These rules include:

- The male magician should be impersonal toward his partner. She is an assistant, not a romantic lover.
- The man should consider his partner as a manifestation of his own higher self.
- Neither must strive for orgasm. She may have orgasms only if it does not diminish her enjoyment. She must not be aggressive; she should work under his desires, not her own.
- When the man reaches a level of the sexual trance (Culling calls this 'The Sexual Ecstasy') he should welcome it but not indulge in it. This, Culling claims, will help prevent orgasm/ejaculation.
- Experienced for a long enough period, the trance can lead to a transcendent experience.
- Avoid orgasm/ejaculation. The rite is what is important, not the orgasm/ejaculation.

With Quodosch, the male eventually ejaculates into the vagina of the woman. There the ejaculate stays and mixes with the fluids of the woman for a time. It is eventually removed and used for magical purposes.

Culling's book has some valuable ideas and insights, especially the section on how to use the *Yi King* (also known as the *I Ching*) to determine the type of sex magick you should perform. It is

marred by its strict focus on only heterosexuality and by not only being focused on a heterosexual male but having an almost anti-woman attitude. Still, it has started or helped many people on the path of sex magick and I would encourage you to study it.

The system it is based on is that of the O.T.O. The outer degrees of that organization are similar in nature to various degrees found in Masonic lodges throughout the world. One story I heard claimed that if you could tell Crowley the nature of the higher degrees—that they were focused on sex magick—then Crowley would immediately make you a member of one of those degrees so you would be obligated through your oaths to the Order not to reveal the secret of that degree. Whether this is an apocryphal story or is based on fact I do not know. But here is the basic system above the outer degrees.

Seventh Degree: Magical celibacy; worship of the sex organs.

Eighth Degree: Masturbatory sex magick.

Ninth Degree: Sex magick between a male and female.

Eleventh Degree: Homosexual sex magick

Again, I would point out that there is an 'only-the-male-is-important' attitude in much of this system. There is nothing about sex magick practiced between two females, and since the focus is on male/female sexuality, it looks at physical appearances for these definitions and not the deeper, energetic realities. (For a summary and commentary on one of the papers by Crowley on the Ninth Degree sex magick workings, see Appendix A.)

That the eleventh degree is homosexual in nature (as is commonly claimed) may not be accurate. In his diaries, Crowley describes doing eleventh-degree rituals with women. This implies that such magick involves anal intercourse and is not limited to male/male couples.

I'm sure you noticed that the tenth degree was omitted. That is because it is purely an administrative degree, a title given to certain officers in the order.

There are many other systems that have been described or published, especially over the last century. I would encourage you to investigate all of them. However, please remember to consider the period in which they were written. At the time Huck Finn was published it was considered radical for its positive portrayal of African Americans. Today, some consider it to be racist. This is because times have changed, not because the book has changed. Likewise, some of the books on sexuality and sex magick may seem quaint today but were radical for their times.

3

Preparations for Sex Magick

Sex magick requires a type of physical health that other forms of magick do not. Pulling up an herb and grinding it between your hands while saying a prayer to the Goddess does not require much stamina. Doing a long high magick ritual with 'circumambulations' (walking in a circle) and drawing signs in the air may require slightly more strength and stamina, but let's face it: a marathon run of over twenty-six miles it is not!

Nor is sex magick a marathon, but it does require both physical endurance and strength in certain muscle groups. I want to reiterate that I do not mean to imply in any way that any system or style of magick is superior or inferior to another. All I am saying is that different forms of magick have different requirements. With sex magick, a certain level of physical health is required.

Physical Exercises for Men and Women

While physical endurance, health, and some degree of strength is required for sex magick, an athletic constitution or huge muscles like Arnold Schwarzenegger are not. In fact, being thin, average, or heavy is not a relevant part of sex magick practices. Many if not most people are already healthy enough to do any type of sex magick.

Even so, there are easy exercises that can help you maintain or improve your level of health and wellbeing and enhance your ability to perform sex magick. I suggest the following two types of exercises, and I encourage you to consider the third. Unless otherwise mentioned, these exercises should be performed on different days at least three times a week. Of course, you should check with your physician before beginning any exercise program.

Stretching Techniques

Some authorities equate your actual age with the flexibility of your spine. Being able to easily move your body into different positions and to comfortably hold those postures will benefit your health and your sex magick. Five or ten minutes of stretching a day is all that a relatively healthy person needs.

There are several books on stretching which come from the point of view that many positive things happen physically and mentally because of doing the stretches. Other good sources for

stretching techniques include books on hatha yoga. You might also consider taking a class on hatha yoga (I happen to like the system of B. K. S. Iyengar, author of *Light On Yoga: Yoga Dipika*, although there are many other fine systems available) so you know the proper way to safely perform the various stretches and postures.

Learning to stretch, however, does not require a trainer or great expense. Here are some easy stretching exercises. Remember two things when attempting them: First, go slowly. Second, do not stretch so far or so fast that you feel any pain. Be sure to read the entire instruction for an exercise before attempting it.

Toe Touches

Gently and slowly lean down and touch your toes. Keep your legs straight and your feet together. If you cannot touch your toes, go as far as possible without straining yourself. Do not bob up and down. If you can touch your toes, try to put your fingers and palms on the floor. If you can do that, try to touch your chin to your kneecaps.

Once you are in a comfortable position, take a deep breath. As you exhale, allow (don't force!) your body to stretch a bit farther than before. Rest in that position for a short time or until it becomes uncomfortable. When you are ready, slowly rise to a standing position.

Still standing straight, cross your right leg over your left leg so the outside of your right foot is against the outside of your left foot. While holding this cross-legged position, repeat the stretch as described above.

Now reverse your feet so that the left leg is crossed over in front of your right leg and the outside of your left foot is against the outside of your right foot. Once again, hold this position and repeat the stretch as described above.

Toe Touches (cross-legged)

Side Stretches

Stand comfortably with your feet slightly apart. Place a broom handle or a thick dowel across your shoulders. Run your arms under the stick and up behind it so that they lie across the top with your hands on the top of the dowel near the opposite ends. Try it! It is a very restful, natural position and is easier to do than it is to describe. Keeping the stick parallel to the ground and your back straight, twist from the waist to one side. Move slowly and go as far as possible without strain. Take a breath at the end of the stretch. As you exhale try to go a bit farther. Hold the position until you need to inhale. When you inhale, slowly twist to the opposite side, and repeat as above. Start with three to five stretches to each side. Over several weeks increase to fifty or more to each side.

Now, with the stick still across your shoulders, separate your feet until they are slightly wider apart than shoulder width. Bend over and gently try to touch the left toes with the end of the stick under your right hand. After the stretch, move back to an upright position. Repeat, but try to touch your right foot with the end of the stick under your left hand. Repeat to both sides five times. Over several weeks increase to fifty or more to each side. As a variation, try this stretch without returning to the upright position.

Remember, the goal is not speed, but stretching out. Feel the muscles—especially those of the back and the legs—slowly stretching and letting go.

Sitting Toe Touches

Sit on the floor with your legs straight out in front of you, toes pointing up. Slowly try to touch your hands to your toes. Go as far as you can, take a breath, and as you exhale, go a bit farther. Hold the stretch for as long as it is comfortable. Allow yourself to relax into the stretch and you may be able to go even farther. If you can touch your toes, try to touch your chin to your kneecaps. Remember to keep your toes pointing up.

Now separate your legs to form as wide of a 'V' in front of you as is comfortable. Stretch toward one foot, as described above, then repeat toward the other foot. Keep your toes pointing up.

Next, rather than having both legs out in front of you, fold one leg behind you and stretch toward the one that is in front of you. Reverse the leg positions and repeat. Keep the toes of the leg in front of you pointing up.

Folded-Leg Ground Touches

Sit on the floor. Bring your feet together so that the soles of your feet are against each other. Use your hands to bring your feet as close to your groin as possible. Now, while keeping your back as flat as possible, reach out with both hands and touch the floor as far to your right as you can. With your hands on the floor, slowly sweep all the way to the left, then back to the right. Do this several times. To be most effective, reach as far from your body as you can.

Next, take your right foot and move it as far to your left and as close to your body as possible. Put your left leg in a similar position on top of the right leg. In this way your right foot is close to

your left hip and your left foot is close to your right hip. Now repeat the stretching and sweeping motions as before. Do this several times, then reverse positions so that your left leg is under your right leg and repeat.

Folded-Leg Ground Touches

Neck Circles

Fix your eyes on a point straight ahead of you. Keeping your eyes on that point, tilt your head as far down as it will go. Slowly rotate your head, making a circle. Start and end with your chin touching your chest. Your head should go as far back as possible when your head rotates to the back. Between those front and back positions your head should roll over your shoulders. Slowly go in one direction, then reverse it. Do this for thirty seconds to one minute. Remember to keep your eyes on the one focal spot.

Aerobics

Yes, aerobic exercises require you to raise your heart rate. Do them properly and you will sweat. To have a positive effect, you must get your heart rate into the aerobic exercise heartbeat range for at least twenty minutes, three times a week. To find this range is easy. Subtract your age from 220,

then find sixty percent and eighty-five percent of that number. Your heartbeat must be within that range to be doing aerobic exercise.

Here's an example. Let's say that you are thirty years old. Take thirty from 220 and you get 190. Sixty percent of 190 is 114. Eighty-five percent of 190 is 161.5. That means the aerobic heartbeat range for an average, healthy person of thirty is between 114 and 161.5 beats per minute. If you go under 114 or over 161.5 beats per minute you are not in the aerobic range and your work will be ineffective as an aerobic exercise.

When I first started doing aerobics, I purchased a cross-country ski machine. I went as fast as I could, and within five minutes I was so exhausted I could barely breathe! I collapsed, gasping for breath. A week of such workouts was making me feel terrible.

I purchased a heart rate monitor and discovered that I was getting my heartbeat up to well over 200 beats per minute—far too fast for me. When I slowed down and went at the proper rate, I discovered that twenty minutes of work was easy.

Virtually any sort of physical activity will raise your heartbeat. Running, fast ('power') walking, jumping, dancing, etc. will work. Exercise devices such as bicycles, cross-country ski machines, steppers and treadmills work well, too. If you are interested in such a device, go to a sports store, and try out several. You may find that one type is more enjoyable than another.

In my own experience, the ski machine I purchased had a special flywheel to make the skiing action very smooth. It also makes this machine a bit tricky to learn. I fell off it several times before I got the hang of it! Luckily, I only bruised my ego and chipped one of the skis.

Heart rate or pulse monitors vary widely in price and accuracy. I have seen them range in price from fifteen dollars (on sale) to several hundred dollars. The readout takes the form of everything from watches to boxes. They attach to your finger, your ear lobe, or use a radio transmitter on a chest strap. Quality and accuracy tend to go up with price. Such a device, however, is not necessary. You can check your pulse on your wrist or at your throat. Count the number of beats in ten seconds. Don't guess; watch the sweep second hand on a watch or clock while you count the beats of your pulse. Multiply the number of heart beats in ten seconds by six for your beats per minute. If you are in the aerobic range, you are doing aerobic exercise.

I can guarantee that you are above the aerobic range if you are gasping for breath or cannot talk while you exercise. Slow down! Even at a slower pulse rate that is in the aerobic range you will be able to break into a sweat easily. If you want to use such exercise to lose weight, you need to get your heart rate into the aerobic range for at least thirty minutes per session. And again, before starting such work be sure to check with your doctor. Tell him or her that you intend to start exercising and get his or her advice.

Free Weights

Using free weights (also called 'resistance exercises') is not necessary in your physical preparation for sex magick. Even so, such exercises certainly won't hurt you and can help make you stronger and look more muscular. For those reasons alone you might wish to include them in your regular practices. One thing I should mention is that current research seems to show that exercising with free weights helps prevent a variety of neuromuscular and skeletal problems as well as relieving problems associated with aging. Consult with your doctor before trying such exercises.

It is also a good idea to get some training at a gym or with a trainer to help you when you are beginning such work.

Physical Exercises for Women

There are two special types of exercises a woman can learn to enhance her performance of sex magick. Even if you never perform sex magick, these exercises will absolutely enhance your sex life.

Kegels for Women

This exercise, named after its inventor, tones up the muscles used during intercourse. An easy way to learn this exercise is to stop the flow when you urinate. Allow the flow to resume and stop it again. It is this contraction and relaxation that comprise the exercise. Be sure that you are not merely contracting the anal sphincter. Repeat it several times. You can practice this exercise at almost any time and any place. Work up to doing at least 100 per day.

Kegels are also used by some women (and by some men—see below) who have problems controlling the urinary flow or have some degree of incontinence due to surgery or stretched muscles. Some medical supply houses or health product companies offer devices that allow for resistance training to build up these muscles. One such device, a plastic, spring-like product that is placed close to the groin between the legs and squeezed, is called the Super- Kegel™. It is usable by both women and men. Another product, Femina® Weights, is for use by women only. Such devices are by no means essential, but they can be used to greatly increase the strength of the muscles used during intercourse.

Becoming Orgasmic

According to some studies, only about thirty percent of all women, even among those who enjoy sex, have orgasms during sexual intercourse. About ten to fifteen percent of women have not had orgasms at all. In most cases, this can be resolved without medical intervention.

There are several books available on this subject, ranging from those designed for the mass market to technical books targeted toward physicians, sex therapists, and urologists. Virtually all of them discuss the same five things.

Imagination

Work with visualizing yourself in erotic circumstances (reading erotic literature helps some women do this). Also, live out some of those fantasies that can safely be fulfilled.

Masturbation

This can include not only visualization and stimulation with the hands and fingers, but also the use of 'toys' such as vibrators. It is one of the best ways to lead the body to orgasm.

Kegels

The exercise described above can help you have orgasms. If you already have orgasms, they can help you have stronger ones.

Female Superior Position

Intercourse with the woman astride the prone male can aid in achieving orgasm. In this position the woman has complete control of such things as angle, depth, and speed of penetration.

Relaxation

Orgasms tend to occur when you don't try for them. Enjoy the sex, let it last, and let the orgasm happen. If it doesn't happen this time, then it will happen in the future.

Whatever your current level of orgasmic ability may be is just fine. Many of the techniques in sex self-help books can help you orgasm more quickly, if such is your desire. Some women do not want to use these techniques (especially the use of vibrators and the intense sensations they can produce) out of fear of becoming dependent on them for reaching orgasm. In most cases, this does not happen. The techniques seem to function as cues to the body, making it easier to have orgasms. Becoming easily orgasmic through the techniques described above usually (but not always) leads to ease of orgasm during intercourse.

Other things that lead to orgasm include a positive self-image, positive feelings about sex, and a willingness to accept sexual pleasure. If, after trying techniques in several books you find yourself uncomfortable because you still do not easily achieve orgasm, you should consult a doctor. He or she may be able to direct you to training or simple changes that can help you achieve orgasm more readily.

Not having orgasms during intercourse does not preclude a woman from performing sex magick, but the ability of a woman to orgasm does allow the performance of certain specialized forms of sex magick which otherwise cannot be done.

Of course, if you ever experience pain during intercourse, you should consult with your physician immediately.

Multiple Orgasms

All women can achieve multiple orgasms. However, studies indicate that only about fifty percent of women do have them. The ability to achieve multiple orgasms has nothing to do with success in sex magick.

Some people are fascinated with the idea of the ability to have multiple orgasms but may not recognize them. In fact, there are several types of multiple orgasms.

Sequential Multiples

These are orgasms that occur anywhere from about two to ten minutes apart. There is no relaxation (the so-called 'resolution' phase where blood leaves the genitals and sexual tension is eased) between the orgasms.

Compound Singles

This is a fast series of orgasms separated by partial relaxation periods.

Serial Multiples

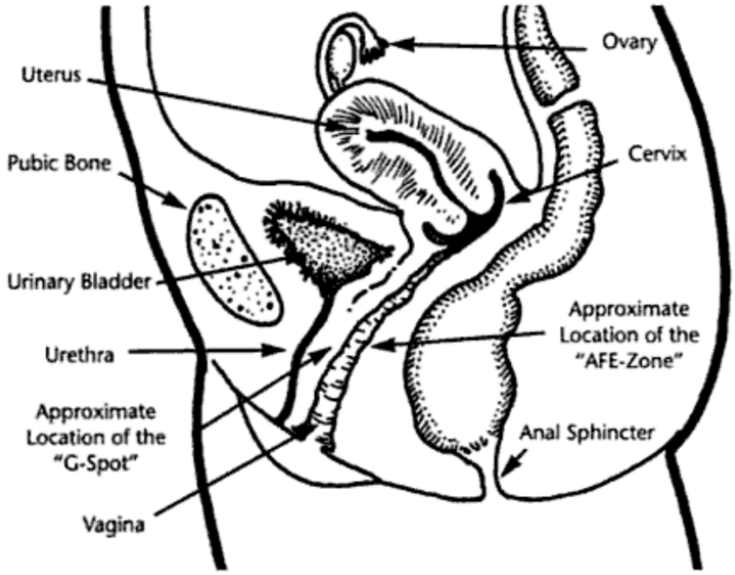
A flurry of orgasms usually separated only by seconds with no relaxation between them. Some women who experience serial multiples interpret them as being one long orgasm.

It should be noted here that in a study done by Susan Crain Bakos and published in the book *Sexual Pleasures*, many women who have multiple orgasms said that they would have their first orgasm while cunnilingus is being performed on them. Another key to achieving multiple orgasms was changing positions, as opposed to staying in only one position, during intercourse.

Ejaculation

In recent years there have been several videos made which show women having ejaculations. Not only do some of these women give off large quantities of fluid, but in certain cases their ejaculations virtually spurt from their bodies. Videos are available which attempt to teach women how to achieve this sexual response. It has been claimed that in some instances (especially in some of the tapes featuring adult film stars) the videos use special effects. It does seem, however, that many women do ejaculate and emit quite a bit of fluid. For some women, even those who have not yet ejaculated, there is a trigger that can help induce this response.

This trigger is a spot known as the 'Grafenberg' or G-spot, named after the doctor who first identified it. It is inside the vagina, directly above the opening, toward the front side of the body. You will know it by feel. It does not feel like the rest of the tissue in the vagina and is usually described as 'spongy' or 'rough' in texture. One researcher advises that women can find the G-spot by inserting their ring finger into their vaginas and making a 'beckoning gesture' with the finger. If the back of the finger is against the rear vaginal wall, the fingertip will naturally fall upon the G-spot.



Side view of some of the reproductive organs in the female pelvis. Between the inner, upper wall of the vagina and the lower wall of the urethra are the thirty- one pariurethral glands with ducts exiting into the vagina.

Not all women find this area sensitive. If you find it sensitive, fine. Use it as part of your sexual activity. If not, then forget about it.

In one study, researchers claimed that after a period of stimulation to the Grafenberg spot, women who are sensitive in that area would have the feeling of an intense need to urinate for several seconds, followed by a sense of extreme sexual pleasure.

This feeling of needing to urinate preceding feelings of sexual pleasure is common in many women. Because of this, and to not possibly 'urinate' on their partner or on sheets, etc., some women resist the feelings. As a result, many women train themselves not to go past that sensation of needing to urinate—they have literally trained themselves not to have an orgasm. I believe this may be one reason many women never have orgasms or have a hard time orgasming.

In the ceiling of the vagina are thirty-one pariurethral glands. Taken together, they are similar in nature to the many hundreds of tiny glands that compose the male prostate gland. The prostate produces between fifteen to fifty percent of the fluid a man ejaculates. It is believed that the pariurethrals also produce such fluid and may be responsible for the ejaculate produced by women.

When women are stimulated sexually (especially on the G-spot) and allow themselves to let go and relax into the experience, some will ejaculate anywhere from a teaspoon to a cup of fluid. A few women even produce a pint or more of fluid. G-spot orgasms tend to last much longer and are described by women as more intense than other orgasms.

In scientific literature it is still controversial whether all women are capable of such ejaculation. Many 'experts' claim that only some women can ejaculate. I have recently heard that there is a tribe in Africa where, as part of the women's mysteries revealed during puberty rites, all the young women must learn how to wash a wall by ejaculating on it. The fact that all the girls in the tribe are expected to develop this ability, as well as the videotapes that purport to teach the ability to any woman, certainly implies that most, if not all women can learn to ejaculate.

Perhaps a comparison would be appropriate here. Toward the end of the 1800s many 'experts' (mostly male) were claiming that women did not have orgasms. Curiously, the erotic literature of the period would frequently focus on the female orgasm. The novelists had no doubt that it occurred.

Today, there is no doubt that women have orgasms, but there is a debate (among mostly male 'experts') as to whether women ejaculate a fluid at orgasm which is not composed of vaginal lubricating fluids or urine. Meanwhile, erotic and pornographic books and films include depictions of, or may focus on, female ejaculation. Perhaps in another fifty or hundred years the matter will be settled among male experts.

For those of you who are interested in this subject, the definitive book is *Eve's Secrets: A New Theory of Female Sexuality* by Josephine Lowndes Sevely. Although filled with technical information on physiology, her book implies that ejaculation in women is as natural as ejaculation in men, and that most women do ejaculate. People may not be aware of it for two reasons. First, it frequently happens several seconds after orgasm. Second, the pariurethrals, like their counterparts in the male prostate, have ducts that put the fluid they output into the urethra. During intercourse, the open end of the urethra is dragged into the vagina due to the motion of the penis. This results in fluids going into the vagina as opposed to outside of it. Since these fluids exit from the urethra and are clear, they are sometimes mistaken for urine. Upon scientific examination, however, it becomes clear that they are not urine, as they have far too low a level of urea. Female ejaculate has been

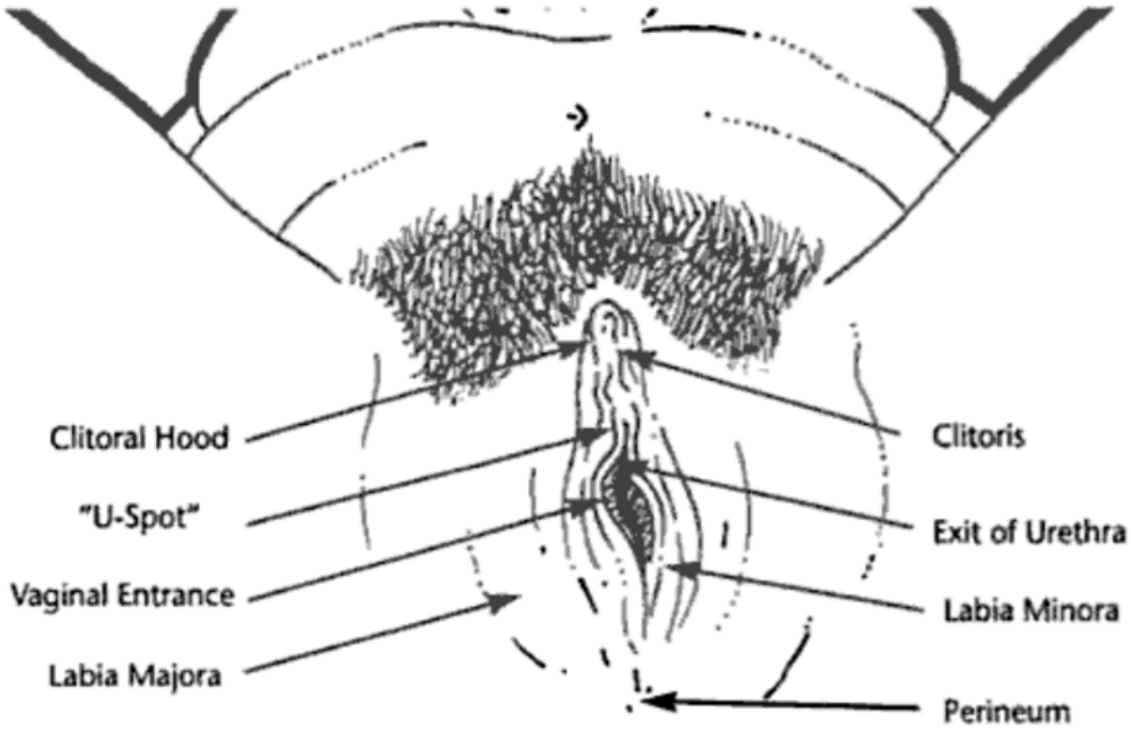
described as having a citrus-like smell, although it may become much muskier when women approach menstruation.

As this information becomes more widely available, I predict that more and more women will develop the ability to obviously ejaculate. While the use of the ejaculate of a female magician can be valuable in some forms of sex magick, it is not necessary for a woman to ejaculate for her to become a sex magician.

Other Orgasm-Triggering Areas

The G-spot is a relatively new discovery. Even newer is the 'AFE- Zone'. This term stands for *anterior fornix erotic zone*, and it is called a zone because it is much larger in size than the G-spot. It is located on the vaginal wall directly opposite the G-spot.

The AFE-Zone does not have the rough texture that identifies the G-spot from the surrounding tissue. In fact, there is no physical indication of this zone at all. However, stimulation of this area will cause the vagina to lubricate.



Female External Genitalia

The AFE-Zone was identified in 1994 in a paper presented at the Third Asian Conference on Sexology in New Delhi. In the paper, a Dr. Chua reported that out of 193 women who rarely or never orgasmed, only eleven did not show an increase in vaginal lubrication from nothing more than stroking that intimate area.

The result of the increased lubrication from AFE-Zone stimulation is that intercourse becomes more comfortable, and pleasure is increased. Many of the respondents claimed that such rubbing caused 'intense pleasure' and even orgasms.

Another highly sensitive area where stimulation can trigger orgasms was reported in 1988. Kevin McKenna, Ph.D., associate professor of physiology and urology at North-western University Medical School, identified what has become called the U-spot. In this case the 'U' means urethra, the means through which urine is excreted. The U-spot is in the small space below the clitoris and above the urethra. Although not as intense as stimulation of the clitoris, G-spot or other erotic areas, many women have reported that stimulation of this area is very pleasurable.

Physical Exercises for Men

Kegels for Men

The basic exercise for strengthening the muscles used in sex is identical to the version for women. While urinating, use your muscles to stop the flow of urine. Allow the urine to flow again. Repeat this until there is no more urine in the bladder. Be sure that you are not merely contracting the anal sphincter. When you are familiar with the sensation, this exercise can be repeated anywhere and at any time. Slowly work up to at least 100 repetitions per day.

Advanced Muscle Exercises

To further strengthen the muscles used during sexual intercourse you can practice the 'penis bob'. Stimulate yourself to an erection, then use your muscles only (no hands!) to make your penis bob up and down. Be careful! Like any muscle that you exercise in an unfamiliar way, the muscles used in the penis bob can get very sore. Begin by bobbing the penis up and down ten times. Do this several times each day. Slowly increase the number of bobs over several weeks.

As a variation on this, put a washcloth on your penis when you are doing the penis bob. The washcloth functions as a weight. For more resistance, wet the washcloth.

Extending Intercourse Duration

Many (if not most) men find it difficult to have intercourse for long periods of time. In sex magick, we work with the physical energies, control the non-physical energies, and unite the two in ritual. Depending on the ritual and the people involved, this can take from twenty minutes to several hours. However, some researchers claim that the average length of time intercourse lasts—from insertion of the penis into the vagina through male ejaculation—is less than two minutes. And if this is an average, then for away man who lasts for three minutes there is another man who only lasts for one minute. This problem is especially true for younger, more easily excitable men, but it is also true for men of all ages. To be blunt, this is not good for sex magick!

It is my belief that men literally train themselves to have quick orgasms. When boys at the onset of puberty discover how wonderful masturbation, orgasm, and ejaculation feel they want to do it.

A lot. But society—and in most cases, the boys' parents—frowns on this practice. The result is that boys hurriedly masturbate in bathrooms or bedrooms, trying to finish quickly so they don't get caught. Years of practice and desire give a magical result in young men: they develop the ability to orgasm very quickly.

Young men have the advantage of being able to get an erection after orgasm within minutes. As men get older, however, this ability changes and it takes longer for a male to achieve erection again. This is unfortunate, because the 'orgasm quickly' training is still at play. No wonder so many people are sexually unsatisfied!

But if having a quick orgasm is something that is learned, then extending the length of time intercourse lasts can also be learned. In fact, healthy men can easily learn to delay orgasm and extend the period of intercourse. This is a necessity for sex magick.

The technique is quite simple. First, a man must learn what the sensations associated with the point of ejaculatory even inevitability feel like. This is done by masturbating up to this point, but not going past it. As soon as the sensations of 'don't go past this point or you will have an orgasm' are understood, practice going up to that point and stopping before you must ejaculate.

After several weeks of practice, the sensations will become second nature, as will the sensations experienced when pulling back and away from orgasm and ejaculation. You will know you have succeeded when you feel yourself approaching the point of ejaculatory inevitability during masturbation and are able to continue masturbating while *mentally* relaxing, pulling back, and moving away from the point of ejaculation.

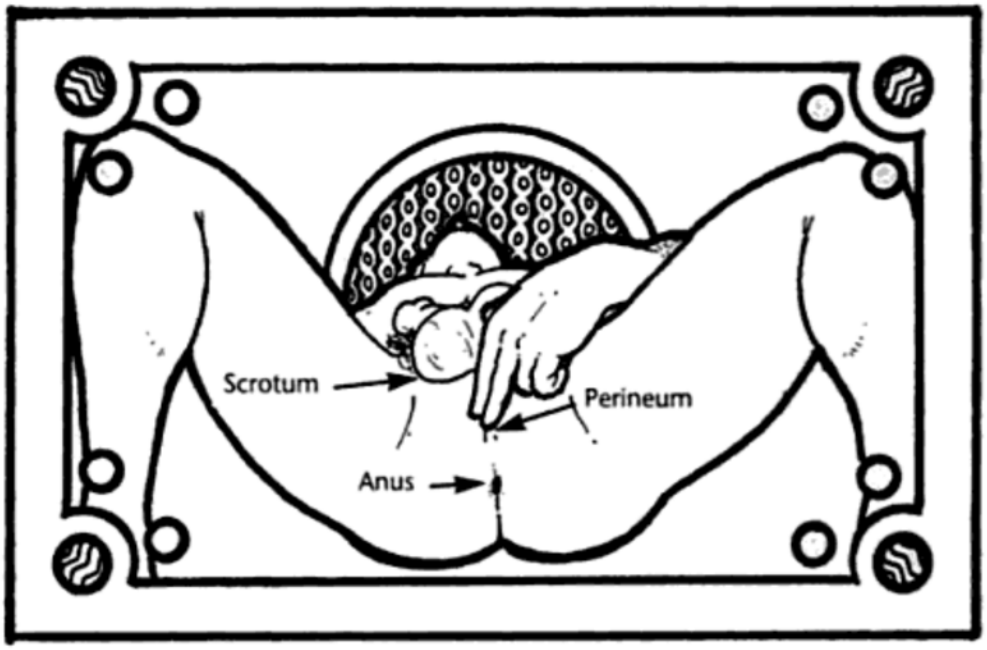
Male Multiple Orgasm

Just as it seems that all women may be capable of ejaculation (although few women are aware of doing it), so too, are all men probably capable of having multiple orgasms (although few men do have multiple orgasms). In fact, the famous studies of Kinsey claim that a full fifty percent of all pre-adolescent boys can reach a second orgasm very quickly after having the first. And even more surprisingly, about a third of such boys can achieve at least five orgasms very rapidly. Since ejaculation inevitably leads to rapid detumescence, Kinsey concluded that "climax is clearly possible without ejaculation."

No one has given a good answer as to why most men lose this ability. One source contends that it may be due to the sensation of ejaculation being so overpowering that the difference between orgasm and ejaculation becomes ignored. Because male multiple orgasm is not a commonly accepted ability, there have been few studies either on the ability or on the how the ability is lost.

What Kinsey recognized—the difference between orgasm and ejaculation—is exactly what those who have experimented with male multiple orgasm have contended. The technique to learn this skill is simply a variation of the techniques for extending intercourse duration. Masturbate up to the point where you would normally ejaculate but cease stimulation before you reach the point of ejaculatory inevitability. Instead of only trying to identify this point so you can physically and/or mentally not go past it, the goal of this exercise is to push the point of no return further and further Eventually, you will experience all the mental, emotional, and physical sensations normally associated with orgasm except one: ejaculation. A technique that seems to help bring men back

from the point of ejaculatory inevitability is to apply pressure with two or three fingers on the perineum, a point about halfway between the base of the scrotum and the anus.



The location of the Perineum (male)

Different men will experience multiple orgasms in a variety of ways. Some will feel a series of powerful orgasms. Others will have pauses between each orgasm. Still others will have a series of 'smaller' orgasms followed by an even more powerful orgasm that may or may not include ejaculation. Male multiple orgasms are not necessary for sex magick.

Sexual Fitness

There is an old expression about exercise: 'Use it or lose it'. By the same token, if you do not regularly use certain ideas—say, Greek philosophy or algebra—you will forget part or all of them. The same rule applies to sex.

When the body becomes sexually aroused, various hormones are released, certain muscles tense, the heart beats faster, blood rushes to the erogenous zones, and the body becomes ready for intercourse. If you are not regularly sexually active these things become more and more difficult. Women are less likely to easily lubricate. Men have greater trouble achieving erections. Other, even more problematic things can develop that will require a physician's intervention to resolve. If men and women are healthy, they should be able to have active sex lives until they die in old age.

Although sexual problems can happen to sexually active people, not being sexually active makes such problems even more likely to occur. Further, the natural exercise and hormonal releases during sex and orgasm reduce stress levels, chronic and/or temporary pain levels, and help to keep the heart, lungs, circulatory system, and other physical parts of the body healthy. Other benefits include improved body tone and a healthy glow to the skin and relief for insomnia. For women,

orgasms can relieve menstrual cramps. When I was in college, I had a wonderful, sensual girlfriend who loved to have sex. Besides our regular dates, every month I would get a call and she would plead with me to come over and have sex with her because she was having menstrual cramps. "It's the only thing that gets rid of the pain", she used to say.

Studies show that for women, orgasms can also help relieve some headaches. There is even evidence that survivors of breast cancer recover more quickly if they have frequent orgasms. It is evident that the human body was designed to have sex regularly.

When it comes to sex, you must use it or lose it. You should have sex several times a week, preferably once a day or more. This does not mean that you must find a partner to have sex with. Masturbation will work just as well as having sex with another person. To keep your body and sex organs working well, you must keep your body and sex organs working.

The Pleasure Principle

I would be remiss if I did not mention the most obvious effects of frequent sexual activity. Specifically, the amount of pleasure you will experience, both in quantity and quality, can be vastly enhanced by the exercises listed above and below. Although I have not focused upon it in this book, one of the side effects of working sex magick is an enhancement of pleasure that, for both men and women, can literally defy description. This is by no means an exaggeration. Sex magick practitioners frequently wear a slight smile, indicating their constant experience of spiritual, emotional, mental, and physical pleasure which extends from their sexual practices and fills every aspect of their lives. This makes them more productive and easier to get along with. There are so many benefits from frequent sexual enjoyment, and so many problems which can develop from a lack of frequent sexual activity, that choosing to follow an active sexual lifestyle (while staying within the boundaries of your personal moral and ethical standards) should be an obvious and easy decision.

Energetic Exercises

When you deal with magical energy you are no longer working only with the physical world, you are also working with the spiritual planes. On these planes there are numerous entities and powers whose interest in the magick you are doing ranges from indifference to intense scrutiny. To prevent their interference before, during, and after rituals and spiritual exercises, magicians use specialized rituals known as *banishings* to clear the area of unwanted non-physical influences.

Because the generation, control, and direction of magical energy can attract unwanted entities and powers, such beings will also collect outside your area of banishment. Therefore, after doing a ritual, it is a good idea to repeat the banishing.

A simple banishing can be done through visualization. Here is what you do:

- Stand or sit comfortably with your spine erect.
- Visualize a sphere of intense spiritual light forming around your heart.

- Visualize the sphere of spiritual light expanding slowly, filling your space with the Divine and forcing all unwanted influences to flee.

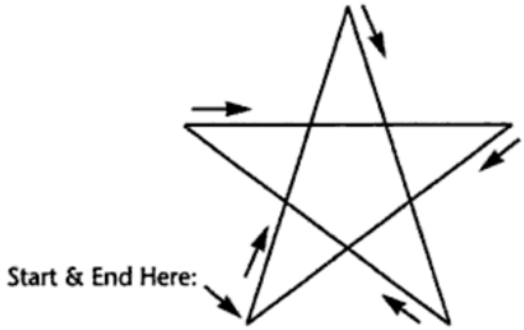
Banishing Visualisation

- After the sphere of light has filled the area you want to banish, spend a few moments experiencing the purified space.
- Allow the image of light to fade from your awareness, but know (not merely hope or wish) that it is still there. It is just no longer in your field of awareness.

Lesser Banishing Ritual of the Pentagram

For those of you desiring a more ceremonial bent to your banishings, I suggest you use the Lesser Banishing Ritual of the Pentagram (LBRP). Briefly, here is how the ritual is performed.

1. Stand in the middle of the area you want to banish. Face East. Take a few deep breaths and relax.
2. With the index finger of your right hand, point to your forehead and vibrate the word ***Ah-tah***.
3. With your right hand, point to the ground so that your hand is in front of your genitals. Vibrate the word ***Mahl-koot***.
4. With your right hand touch your right shoulder. Vibrate ***Vih-g'boo-rah***.
5. With your right hand touch your left shoulder. Vibrate ***Vih-g'doo-lah***.



Drawing the Pentagram

6. Fold hands at your chest as if praying and vibrate ***Lih-oh-lahm, Ah-men***.
7. With the index finger of your right hand, draw a pentagram in the air in front of you in the following manner:

   From your left hip draw a line in the air to a point above the top of your head. From there go to your right hip, your left shoulder, right shoulder and back to your left hip. As you draw, visualize the lines in the air as being bright blue in colour. Make sure you end the pentagram exactly where you began drawing it in the air. Point to the centre of the five-pointed star and vibrate ***Yud-Heh-Vah-Heh***.
8. Pivot ninety degrees clockwise. As you do so, use your right hand to draw a line in the air from the centre of the first pentagram to the centre of the area you are going to use to draw another pentagram. Visualize this arc as being bright, white, spiritual light. Draw another blue pentagram in the air in the same way you drew the first one. Point to the centre of it and vibrate ***Ah-doh-nye***.
9. Repeat this procedure, turning ninety degrees clockwise. After you make the pentagram, point to the centre, and vibrate ***Eh-heh-yeh***.
10. Repeat again, only this time vibrate ***Ah-glah***. Draw a line from this pentagram to the first one as you again pivot ninety degrees. You should again be facing east.
11. Visualize the four pentagrams connected by a circle of light. Allow that circle of light to expand until it forms a sphere around you. Now spread your arms out to the side and say (remembering to vibrate the names of the archangels):

    Before me, Rah-fay-el.
    Behind me, Gahb-ray-el.
    On my right hand, Mih-chai-el.
    And on my left hand, Ohr-ree-el.
    For about me flames the pentagram,
    And within me shines the six-rayed star.

12. Repeat steps 2-6.

It should be obvious that there is much in the above ritual that could use further explanation. The unusual words are Hebrew, meaning, "Thine is the Kingdom and the Power and the Glory forever, amen." This is followed by four holy names of God and the names of four archangels who give protection. The six-rayed star is a symbol of the Divine.

'Vibrating' the words means that they should not merely be spoken, but they should be intoned in such a way that they literally shake the universe. This can be done in a loud chant or silently, but the effect should be the same.

For more details that fully explain the ritual, give tips, insights, and variations, I suggest that you read my Modern Magick.

There are other forms of banishings from a variety of traditions. Since sex magick and the exercises that follow are not part of a particular tradition (they are merely techniques), any effective banishing will work. If you are used to Wiccan traditions, use them. If you want to use Native American or Shamanic banishings, that is fine, too. The bottom line is that you should find a banishing technique that works for you and use it before and after rituals and spiritual exercises.

Raising and Directing Energy

In the previous chapter I described the nature of the energy used during magick. To be most effective in sex magick you need to learn how to generate, control, and direct this energy.

There is nothing difficult or mysterious about it. As with most skills, it just takes a bit of practice to do well. During the time you are physically preparing for sex magick by practicing the exercises given above, also practice the following exercises. If you give yourself a month or two for both the physical and energetic exercises, you will be ready to proceed to sex magick.

In actuality, the term 'generating energy' is a bit of a misnomer. Some of this energy (the spiritual aspect of it) is everywhere, although in a chaotic, disordered state. By using mental and/or sexual means, we can produce order in this spiritual aspect of the energy, as well as tapping into our own, innate, inner energy. The basic methods are quite easy and will quickly produce results. Very quickly we begin to experience it. The following methods, used over time, allow us to keep adding to the amount of energy we can use.

Hand Rubbing

This exercise produces a small but very apparent amount of magical energy. It is a great exercise to start with because it builds your awareness of the energy. The more you are aware of the energy, the easier it is to identify and work with.

Rub your hands together vigorously until they get quite warm. This should take no longer than five to fifteen seconds. Close your eyes and quickly separate your hands so they are about six to eight inches apart. Experience the flow of energy between your hands. How does the energy flow change when you move your hands closer and farther apart? Do your hands seem to pull at each other? Practice this a few times a day until you can really sense the energy flowing between your hands.

Next, try this same exercise with your eyes open, but in a dimly lit area. Many people have reported that they can see the energy stream between the hands. The energy is most reported as being white or grey, although other colours, including blues and yellows, have been noted.

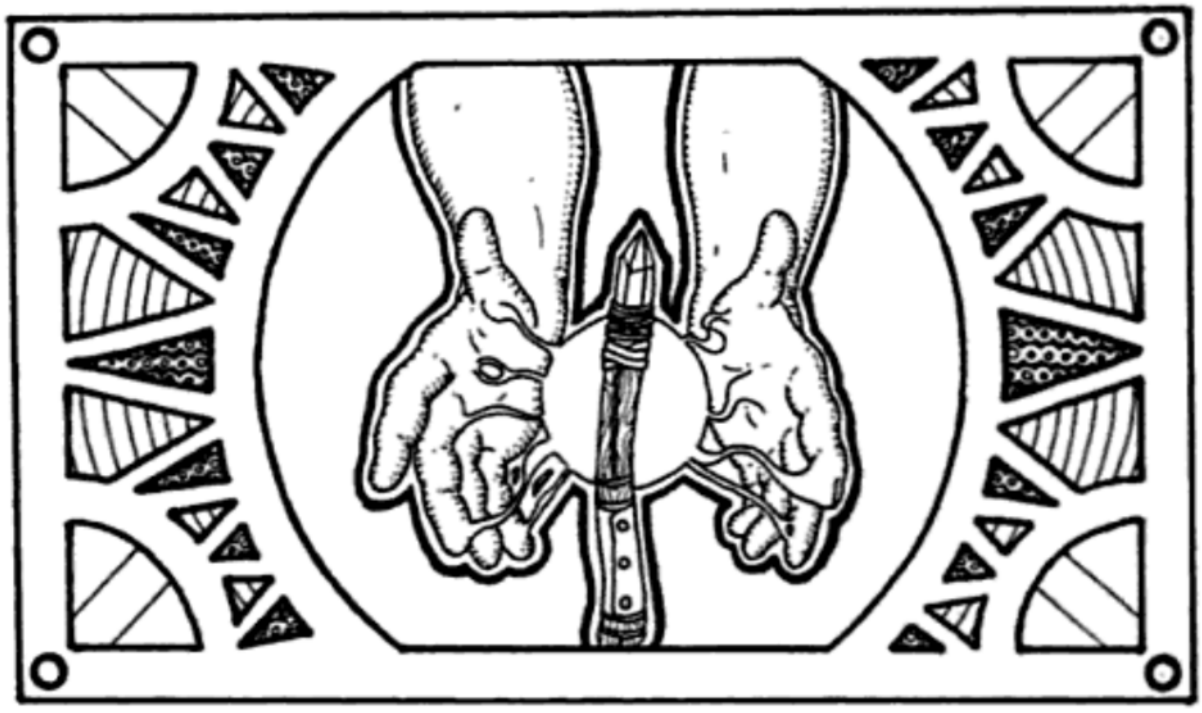
Seeing the energy is not as important as being able to sense it and work with it. However, being able to see the energy may help prove to yourself that the energy is real and not merely the

imagination. This puts you into a positive mindset about the energy, and a positive attitude, as mentioned, is necessary for magick to work.

The energy you create with the following exercise can be used for numerous magical tasks. For example, you can use it to charge talismans. A talisman is any object, sacred or profane, with or without appropriate symbols or writing on it, made for a specific purpose, and charged or consecrated to achieve that end. You can purchase some prefab talismans in an occult store or through mail order, but it is just an object with symbols until you charge it. Alternatively, you can make one based on patterns found in books or even create an original one yourself. Give it symbols or words that represent the purpose of the talisman. For more information, see the next chapter.

Put the talisman in front of you, generate the energy as described above and hold your hands around the object. Allow the energy to flow through it while holding the purpose of the talisman in your mind. When you have the sensation that the talisman is charged, put it away. Be sure to do banishing rituals before and after such magick. There are many other books that discuss this subject in detail, including *Sigil Magick* by Frater U∴D∴ and my own *Modern Magick*.

One of the most obvious uses for such direct magick is healing. Since you would be sending energy to a person (or animal or even a plant) needing the healing, don't use this on someone who (or something that) already has too much energy (i.e., don't use this on a person or animal suffering a fever).



Hand Rubbing to Charge a Talisman

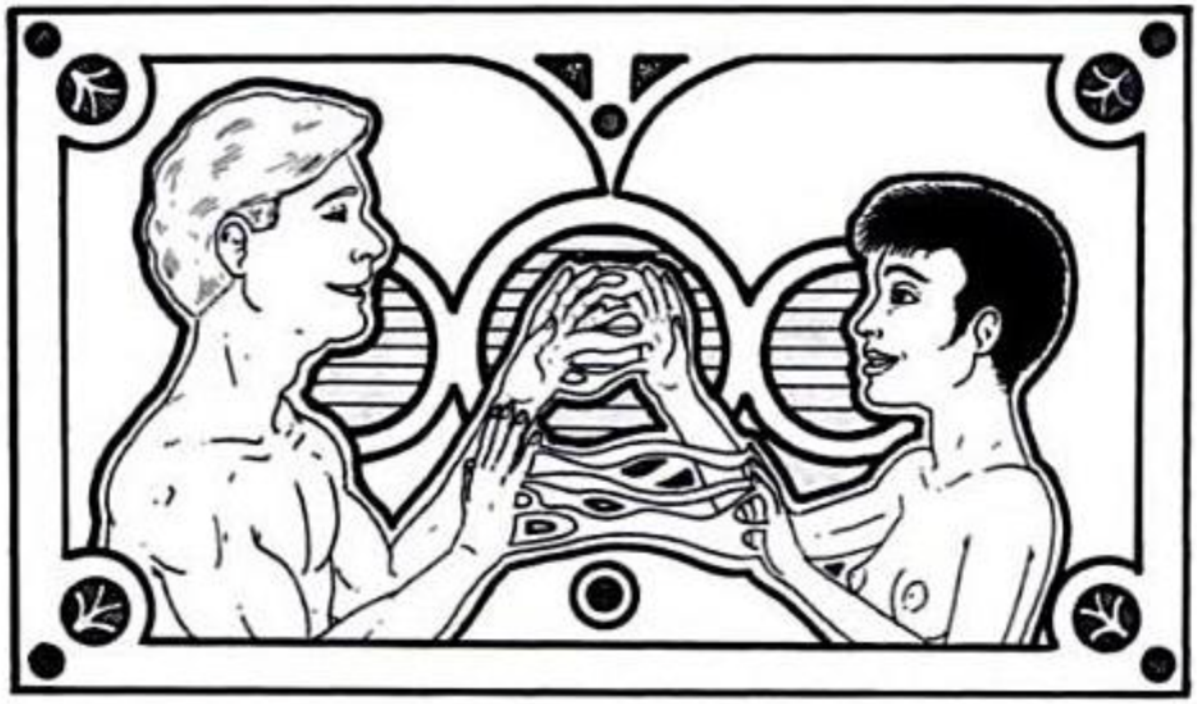
Do a divination using a system such as the Tarot, I Ching, Crystal Ball gazing, etc., to determine what the result will be if you do the healing. Ask the person if he or she even wants to be healed. If the person agrees, do a banishing, then generate the energy and put your hands around the person. With each exhalation visualize sending energy to the person being healed. If there is a specific area that needs healing, focus your hands on that area. For a general malaise, fill the client with positive energy. Concentrate on the idea of healing as you send the energy. You need not

touch the person being healed. Do a banishing when you are finished. This is meant to augment standard healing techniques, not replace them.

Paired Hand Rubbing

This exercise has several purposes. First, it helps you learn to establish a rapport with another person. Second, it helps you learn how moving the energy with other people affects the energy. Third, it further helps you learn about, experience and work with the energy used in sex magick on a practical, rather than theoretical, basis.

This exercise is for two people. You should stand or sit opposite one another. If you are sitting, it helps if your knees are touching.



Paired Hand Rubbing

Look into each other's eyes. Each of you should rub your hands together as above. At a signal determined in advance, quickly put your hands palms out so that they are facing your partner's hands (who has done the same). Allow the energy to flow between your hands and those of your partner. As with the practice above, move your hands in and out (they should not touch) and sense the energy moving between your hands and the hands of your partner. Consider how the energy flow changes when you move your hands closer and farther apart. See if your hands seem to pull at each other.

Repeat this exercise several times per session, alternating who gives the signal to hold your hands out. If you are both convinced that the energy is more apparent and easier to work with if one person gives the signal, let that person be the signal-giver.

After you have practiced this together for a week or so, start adding breathing practices. The two people should breathe at opposite times; when one inhales the other exhales. As you exhale,

feel the energy leave your hands and be absorbed by your partner. As you inhale, feel the energy come into your hands from your partner. Alternatively, when you exhale feel the energy leave your right hand and when you inhale feel it come into your left hand. When you are just beginning, simply allow the energy to flow in and out. Be sure to communicate, in advance, which method of energy transference you intend to use.

Group Hand Rubbing

This exercise can work with a group, too. The people should form a circle. When you separate your hands, hold them out to your sides with your left palm up and your right palm down. Feel the energy come in through your left hand and out through your right hand. The people on either side of you do the same.

Breathing need not be synchronized. With practice, you should be able to feel the energy move around the circle. 'When I have done this my sensation is that the energy seems to throb or pulse as if the speed of the motion of the energy is accelerating and slowing in a regular pattern. It is almost as if there are pulsing waves of energy going around the circle. Note that with this practice the energy comes in through your left hand, goes across your body, and goes out your right hand. As it goes through your body you will notice that the energy will increase.

It may occur to you at this point that if one person doing a healing as described above is good, then several people doing a healing would be stronger. After all, as described in Theorem Nine in the previous chapter, magick is synergistic. If you have been working with others in learning how to generate, control, and direct the magical energy—even on the limited basis described here so far—you can indeed do very powerful healing (and other forms of) magick.

After asking the person if he or she wants to be healed, and after doing a divination to determine the outcome of such a ritual, discuss with the other magicians the purpose and methodology of the magick you are about to perform. Do a banishing such as the LBRP. Then have each person rub his or her hands together to raise the energy. The group may wish to send the energy around the circle as described above. At a prearranged signal given by the leader of the ritual, all the participants place their hands around the ailing part(s) of the person being healed. Each person should hold the purpose of the ritual in his or her mind as they send the energy to the person being healed. This is continued until the ritual leader feels that the group has achieved its goal or that the magical energy is no longer being generated at the proper level. The ritual leader gives a second signal, and everyone claps his or her hands simultaneously. This stops the sending of the energy and at the same time seals it within the person being healed. Another banishing is performed.

I once worked a group ritual very similar to this to help a woman who had a deep sore on her breast. She was going in for surgery the following day because her doctors were worried that this might be a sign of cancer. When she went to her physicians the next day, however, there was no sign of any abnormality, and the sore was gone. It could not even be detected to perform a biopsy.

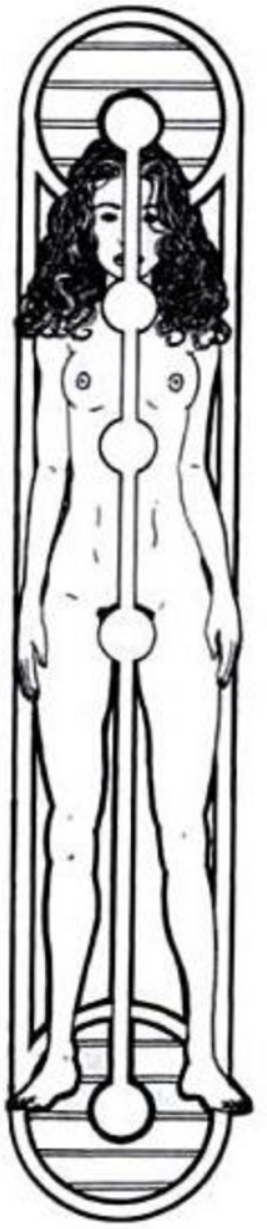
Just as a group working can improve a healing, so, too, can such a working enhance the charging and empowerment of a talisman. Follow the instructions above for a single person creating a talisman. Use the group method of increasing energy, and at a prearranged signal, have everyone

point their hands at the talisman and visualize the energy racing from their hands toward the object being charged. Remember to do your banishings and keep records of your rituals.

Advanced Energetic Exercises

The techniques described above will get you started with generating and manipulating energy, both by yourself and with others. But the body can also be used as an incubator for the energy of sex magick. I've already mentioned how sending it across the body can amplify the energy. What follows are techniques which will help you to work with further increasing that energy.

The Middle Pillar



This technique allows you to work with energy through the power centres of the body. Many of the people reading this are probably familiar with the power centres of the Tantrics known as chakras. The Western power centres are analogous to the chakras, but they are not the same.

Step One

To begin, do the Lesser Banishing Ritual of the Pentagram as described above, then let your arms rest at your sides and relax.

Step Two

The power centre you will start with is just above the top of your head. Focus your attention there and see a glowing sphere of pure, spiritual light. It is slightly smaller than a foot in diameter. See it. Sense it. It is filled with scintillating, pure energy. Vibrate the power word ***Eh-heh-yeh*** three or four times, and the sphere should get even brighter.

Step Three

Visualize a beam of light descending from the bottom of the sphere. It goes through the crown of your head, through the brain, and settles at the nape of the neck. Here the energy pools into another sphere which grows and glows with energy until it is about the same size as the sphere above your head. To energize it even more, vibrate the power phrase ***Yud-Heh-Vahv-Heh El-oh-heem*** three or four times.

Step Four

This process repeats with energy coming down from the power centre at the neck and pooling at the solar plexus. Charge this by vibrating the power phrase ***Yud-Heh-Vahv-Heh El-oh-ah V'dah-aht*** three or four times.

Step Five

Repeat this process with the energy pooling at the genitals. The power phrase to be vibrated three or four times here is ***Sha-dai El Chai***.

Step Six

Repeat this again, with the energy pooling in a sphere at the feet. It should go above your feet and below them, under the floor or ground. The power phrase here is ***Ah-doh-nye Ha-ahr-etz***.

Step Seven

Feel the energy flowing up and down the beam that unites the power centres. After a time, allow the sensations to fade.

For those who are unfamiliar with the power words and phrases given above, they are names (perhaps titles would be a more accurate term) of God. They mean, in order, I Am (or I Shall Be), the letters of the Tetragrammaton (the holy, unspeakable, four-lettered name of God), Gods and Goddesses, Tetragrammaton Goddess of Knowledge, God of Life, and My Lord of the Earth.

The Circulation of the Body of Light

The techniques known collectively as the Circulation of the Body of Light will help you to further your practices of moving the magical energy.

Step One

Perform the LBRP and Middle Pillar exercise. After you have the central pillar of energy firmly visualized and activated, bring your focus back to the power centre just above your head. As you exhale, visualize that centre sending energy down the left side of your body. When you inhale, visualize the energy going under your feet, up the right side of your body and back to the power centre at the top of your head. Repeat the movement of the energy in harmony with your breath six to ten times. Feel, sense, and experience the energy.

Step Two

When you have accomplished this, return your focus to the power centre above your head. Repeat the exercise, this time allowing the energy to go down the front of your body when you exhale, then under your feet and up the back of your body when you inhale.

Repeat the movement of the energy in harmony with your breath six to ten times. Feel, sense, and experience the energy.

Step Three

This part is also known as 'The Mummy'. After completing the above, focus your attention on the power centre that surrounds your feet. As you inhale, feel the energy start from the top of that power centre and curl around your feet and ankles to the left. It spirals up your body in this counter-clockwise direction, encasing you in 'mummy' wrappings of pure energy.

The energy flows up in this manner until it reaches the power centre above the top of your head. As you exhale it explodes out in all directions, floating back down to the power centre at the feet. It looks as if the energy is a decorative water fountain.

Repeat the movement of the energy in harmony with your breath six to ten times. Feel, sense, and experience the energy.

After you complete the three parts of the Circulation of the Body of Light, repeat the LBRP.

Energetic Exercises for Couples

Polarized Circulation: Version One

Step One

Both people should wear comfortable, loose clothes. Begin with the LBRP or other banishing ritual. Let one person sit comfortably on the floor, either cross legged, in a yogic 'lotus' position, or with his or her legs straight out. The use of pillows and a back support can help make this easier. The partner sits in this person's lap, facing him or her. The person on top should fold his or her legs around the hips of the other person if it is comfortable.

Step Two

Look into each other's eyes and begin breathing in complementary opposition to one another. That is, when one inhales, the other exhales, and vice versa.

Step Three

The person on the bottom now takes the energetic, outpouring position. While inhaling, this person should sense energy coming in through the mouth, nose, and eyes. The energy goes down through the body, becoming magnified as it goes. On exhalation, the energy is visualized (and thus directed) exiting through the genitals.

Step Four

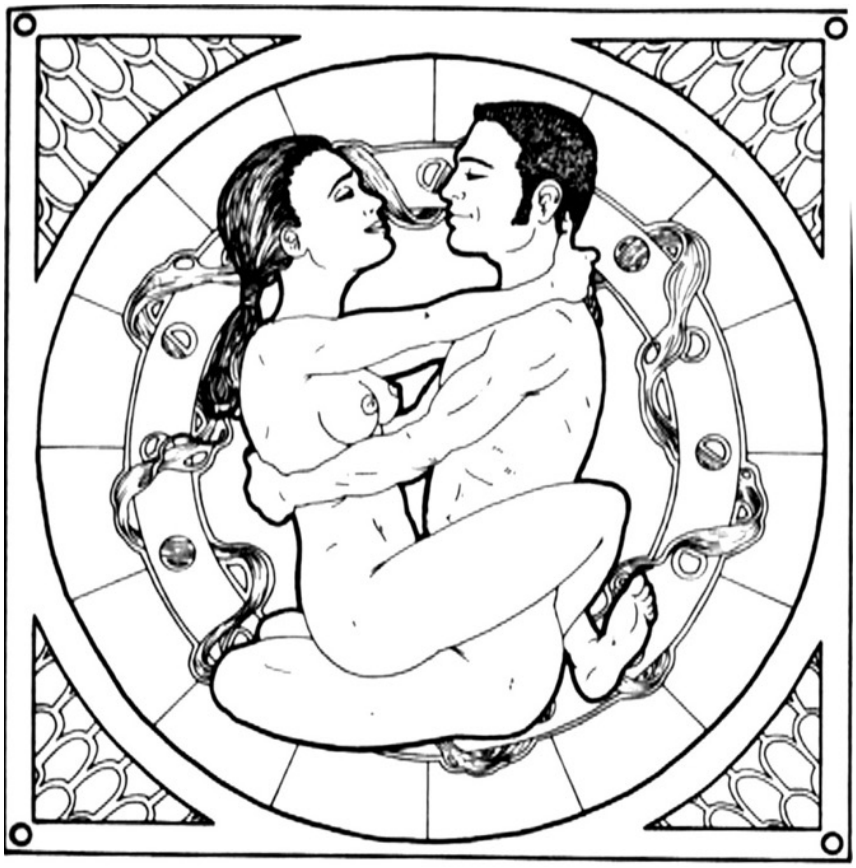
Next, the person on the top takes the receptive position. This person feels the energy coming in through the genitals on the inhalation, going through the body (being amplified on its way), and exits through the mouth, nose, and eyes on exhalation.

Step Five

In short, the couple forms a cycle of energy. As it goes round and round this circle, both should visualize the energy increasing in power and intensity. Continue for fifteen minutes (or longer, if desired). If you feel the cycle breaking, simply start again.

Step Six

When you sense that the energy is fading or the cycle of energy has lost its smooth motion or power and cannot be regained, the exercise is over. Repeat the banishing. The above practice can clearly be done by any couple. Most books focus on having the male on the bottom and the female on the top. I do not think that is necessary.



Polarised Circulation

Polarized Circulation: Version Two

The next version involves direct sexual contact Although this traditionally includes intercourse (and that is the way it will be described here) if one person (on the bottom) can be projective and the other can be receptive, this exercise will work as long as the genitals of the partners are in direct contact.

Step One

Perform the LBRP (or another banishing), the Middle Pillar, and the Circulation of the Body of Light.

Step Two

Next, the couple should arouse each other sexually. If it is a heterosexual couple, he should have an erection and she should have her lubrication fluids flowing (additional lubricants may be used, but do not use oil-based lubricants if you are using a condom).

Step Three

The male/projective person now takes a sitting position. The female/receptive person sits in the lap of the other person. They should ensure that intercourse (or genital-to-genital contact) is firmly established.

Step Four

The couple stares deeply into each other's eyes while visualizing the circulatory movement of the energy in harmony with the breath, as described in Version One. When the couple focuses on the energy flowing in and out of their genitals, they may choose to contract the muscles as when doing Kegel exercises. Other motion is not necessary. In this position, it does not matter if the man maintains an erection.

Step Five

Both should continue to focus on the movement of the energy. If either person has an orgasm, that is okay (although practice focusing on the energy flows rather than the sexuality will help in delaying orgasm in males).

Step Six

Stay in this position for twenty minutes; more if desired. When the cycle of the energy is broken, or when the couple chooses to end the exercise, they should separate and perform a banishing ritual.

With the exercise complete, the couple may have intercourse to orgasm/ejaculation, if they have not experienced this already. Of course, they may have more sexual activity if that is their desire.

Potential Concerns

This type of sexual/energy work is *not* the same thing as regular intercourse. One of the results of this type of work is that it may bring up feelings and emotions from within the depths of the people who practice it. This can release long hidden anger, fear, rage, depression, tears, and other upsets. Sometimes these are masked in the form of laughter If you are doing this work with a person whom you are having an intimate relationship with, hidden problems in the relationship may be revealed.

If you simply take this work at face value, I can *guarantee* that it will cause problems in your relationship! I try to avoid the word 'must' when describing magical work, but in this case, I need to use it. When these emotions come out, they must not be ignored. They must be dealt with by talking and working through them.

You may find that you have gone this far and decide not to go further with sex magick. That is fine. If you intend to go further, however, it will be vital to confront these emotional experiences and work through them. It is a way to clear these things from you. You may need to go to a professional therapist to help you get through the problems that have manifested because of this work. As each problem is acknowledged, discussed, and discarded you will find yourself and your magical work getting stronger and stronger.

Repeat the above exercises until you can easily generate, manipulate, and direct the energy and you no longer are bringing up old emotional baggage. When you accomplish this, you are ready to move on to more magical work.

Your Temple and Magical Record

Wherever you decide to perform your magick becomes your personal temple. For sex magick this may be your bedroom, a room designated for magick or a living room or den with the furniture pushed aside and consecrated to the magical work you are doing.

One of the first things you should do is clean the room. Vacuum the area and/or mop the floor. Dust well. Cover distracting things with screens or sheets. Set up lights and/or candles, incense, and music that you think is appropriate or seems logical.

Finally, as mentioned before, it is important to keep a diary or magical record of your sex magick rituals/experiments. Although the techniques and methods described in this book can point you in the direction that thousands of people have used and are using, this does not mean that they will all work for you or that they will work for you precisely as described. By keeping a record of your experiments, you will be able to tell exactly what works and what doesn't work for you. After months (or perhaps years) of work and analysing your magical record, you will be able to determine your best methods of working sex magick.

4

Talismanic Tools

Many forms of magick require an assortment of magical tools such as wands, chalices, daggers, altars, robes, etc. Other styles of magick have a variety of requirements and structures with tools ranging from almost nothing to very complex. The techniques of sex magick can easily be added to any of these systems of magick. For example, when consecrating one of the magical tools, you can use sex magick to empower your ritual.

But, by itself, sex magick requires no such tools. That is not to say they cannot or should not be used with sex magick, only that they are not necessary.

In fact, there is only one device that is popularly used with sex magick, and that is the talisman. In this chapter I am going to describe what a talisman is and how to use it, while in following chapters I will share how to use sex magick to change the object you have created or will use into a powerful, magical tool.

What Is a Talisman?

A talisman is any object, sacred or profane, with or without appropriate symbols, that has been charged or consecrated by appropriate means and made to serve a specific end.

The word 'talisman' is said to come from the Arabic words talisman that mean 'magick writing'. However, there is no proof of this. It may come from the Turkish where it means 'one who is learned in divinity; a priest'. Likewise, the word 'amulet' is believed to be of Arabic origin, but again, there is no proof. No one knows exactly where either word came from.

Today, magicians use the term 'Talismans' to indicate devices that are used to draw things toward you. Their purposes include obtaining money, luck, health, or love. Amulets are used to keep things away. They protect from evil or bad luck and help keep one from ill health. I will use 'talisman' with a lower case first letter to refer generically to both Talismans and Amulets. Talisman with a capital first letter will refer to an object used to draw something to you. Amulet with a capitalized first letter will refer to an object used specifically to keep something away.

For thousands of years, writing was a magical art, held secret by the privileged classes and magicians. It was believed that certain symbols had power in and of themselves. This tradition has been carried even into modern movies where Count Dracula cringes in fear from the very sight of a cross. Thus, symbols placed upon a rock or piece of parchment were, of themselves, considered to be powerful. This is what I call the 'animistic theory' of how talismans work.

Today, many magicians do not believe this. Rather, they accept what I call the 'energetics theory' of how talismans work. They believe that the charging of the talisman—putting magical energy

into the object chosen to be a talisman—is the important part. The time taken to carefully put the proper symbols on the object is a good way to create and send energy. Mix this with the energy raised and directed during a ritual to charge the talisman, and it is no wonder that this technique of magick is powerful.

The time of charging of a talisman or an amulet is very important. Talismans should be charged from the first appearance of the Moon, during the waxing (growing) of the Moon or during the Full Moon. Amulets should be charged from the first time you can tell that the Moon is no longer full, during the waning (shrinking) of the Moon or during the dark of the Moon.

This does not limit you so much as call for creativity. For example, you could charge a Talisman to gain health during the waxing Moon. During the waning Moon you could charge an Amulet to get rid of illness. The result will be the same, just your focus (to allow you to work with Nature's finer forces) is changed.

Types of Talismans

There are five basic types of talismans. Each is defined by the way in which it has been created or devised. None of these types of talismans is inherently better or worse than another. They are, in a sense, mere batteries, waiting to be charged. It is the magical work—using sex magick or another system—you do to charge and/or consecrate them that makes them effective. Your magical abilities determine the degree of their effectiveness.

The appearance of your talisman, therefore, is of little consequence. Nevertheless, if you are creating a talisman from scratch you should take the necessary time to do the best job you can. Doing your best work with intense concentration is, on its own, a type of magick. Being sloppy and uncaring has its own counterproductive effects.

Prefab Talismans

Most people involved with magick of any sort sooner or later (usually sooner) run into talismans sold by occult supply shops or through mail-order houses. They are composed of anything from paper or clay to silver or gold. They can be elegant objects with well-proportioned and well-drawn symbols or careless work with poor-quality printing.

For years I have received letters from people doubting the efficacy of magick because they purchased one of these prefab talismans and 'it didn't work'. To them all I can say is, "Of course it didn't work. It is like an uncharged battery. Until you charge or consecrate it the object is nothing more than a decoration." As I wrote in *Modern Magick*—Remember, a talisman itself is nothing but inert material. It must be activated by the forces of higher planes and guided by our Will. Even if you go to an occult store and buy an expensive (and frequently poorly or incorrectly made) talisman, it is still inert until it is charged. Magical techniques, including sex magick, are necessary 'to endow an inert and impotent thing with balanced motion in a given direction'.

Typical Prefab Talismans

To briefly recap, then, a prefab talisman, one purchased through a mail-order company or at a store, can certainly be used. But until it is charged by way of magick, it is an impotent thing and not a powerful, magical tool.

Found Talismans

It was the surrealists (and later the Dadaists) who concluded that anything, if perceived properly, could be art. This was especially true if the object was taken from its most common location and placed into a new context. Perhaps the most famous example of this (known as a 'ready-made') occurred when artist Marcel Duchamp hung a urinal on the wall of an art gallery. (The piece, Fountain, was signed 'Richard Mutt'.) Some say he was showing contempt for viewers, but he may have been showing that even a trivial object taken out of context develops special significance.

Similarly, a 'found talisman' is an object you have found or purchased that is not intrinsically a talisman (such as the prefab ones described earlier) but may be charged to make it *into* a talisman.

Such a talisman could be a ring, decorative pin, or necklace. It could also be a larger object such as a Chinese fan, or a doll or 'action figure'. A friend of mine used dolls of fierce monsters or dinosaurs as protective Amulets for his home.

A found talisman needn't be constructed or manufactured. It could also be a naturally occurring object. Examples include stones, crystals, shells, feathers, etc. Even items such as earth from sacred ground, air from a special place, or water from a stream you like may be placed in a sealed tube and used as a found talisman.

Found talismans can be used 'as is'. By that I mean you do not have to alter them in any physical way. However, some magicians prefer to add things, especially drawn symbols, to enhance the found talisman. Such symbols can be created using the techniques that follow.

Traditionally Structured Talismans

If you can buy a prefab talisman with certain symbols on it, why not simply make one yourself with the same symbols? Of course, you can do so. Unless you are an artist it may not look as professional as the prefab version. However, the time and energy you put into making it can help enhance the effect of the talisman so that it is even stronger than the perfectly formed, manufactured version.

The next question is, "Where do those symbols come from?" It is my experience that the symbols themselves do not have the power, it is the energy we put into them via correspondence and symbolism. Surprisingly, Hollywood produced a film, *Fright Night*, that came to the same conclusion. A cynical 'vampire hunter' attempts to use a cross to ward off a vampire. Instead of cringing in fear, the vampire, almost sadly, crushes the symbol. "Ya gotta believe", he tells the vampire hunter.

But belief alone is only part of the key. There needs to be a *reason* for belief. This reason, in my experience, should be based on the knowledge and understanding of the meaning of the symbols used. Belief, understanding, and magick can combine to form a powerful magical tool known as a talisman.

ELEMENTAL COLOURS

Colours related to the four elements can be used as a basic symbolism. For example, yellow is considered related to the magical element of Air. Please note that the magical elements should not be confused with their physical counterparts. The physical air that we breathe every day is only a shadow of elemental Air. A dot of yellow paint on a ring can be symbolic of elemental Air. Use elemental Air for such things as schooling, memory, intellectualism, teaching, tests, divination, communications, travel, writing, organizing, groups of all kinds, theorizing, and overcoming drug addiction. Other appropriate colours for elemental air might include blue and gold.

You could use the colours green, black, or brown as a symbol of Earth. Elemental Earth is good for magical workings concerning money, jobs, promotions, business, investments, material objects, fertility, agriculture, health foods, ecology, conservation, the stock market, antiques, old age, museums, buildings, construction, progress, the home, the physical world, and daily necessities such as food and clothing.

The colour red, of course, can represent elemental Fire. Use Fire symbolism for magick involving success, sex, the military, conflicts, protection, the courts, law, police and sheriff's agencies, contests, competitions, private detectives, dowsing, treasure hunting, gambling, athletics, strength, good health, war, terrorism, and on a more personal level, anything related to the Freudian *id* (desire and lust taken to overly extreme levels, as well as anger and other violent emotions). Also, Fire corresponds with things having speed.

Elemental Water can be represented by the colours blue or green. It symbolizes higher forms of love and the deeper emotions such as compassion, faith, loyalty, and devotion. Water also relates to friendship, partnerships, unions of any kind, affection, contract negotiation, beauty, rest, recuperation, meditation, spirituality, healing wounds, restoring growth, childbirth and children, the home, receptivity, family, swimming, diving, fishing, ancestors, medicine, hospitals, compassion, doctors, nursing, and clairvoyance.

The above is far from a complete list. With a bit of meditation on the subject I'm sure you would be able to add many more subjects to each of the Elemental categories. The purpose of this list was not to be complete, but to point you in the right direction.

You may have also noticed that some of the subjects are repeated. For example, 'home' is listed under both Water and Earth. This is not a mistake. Rather, it shows the breadth of these simple categories and how easily they can be adapted for many purposes. Under the element Water, the home relates to various qualities of home life such as love, stability, support, etc. Under the element Earth, the home relates to a structure, the building where you live.

If you practice magick of any kind on a regular basis, inevitably, you will begin to make some changes to the traditional rules and techniques. If they work, they become a standard part of your magical repertoire. In this way your magick evolves from being a 'cookbook standard' ('Do A, then B, then C, and D will be your result') to being a unique and powerful personal system. The cookbook standard is a great way to learn the basics, but to move on and develop your own system is truly the goal of many powerful magicians. In fact, the ones we remember most—including Mathers, Crowley, Spare, Grant and Carroll—are the ones who have done just that.

The reason I mention this is that I do not want you to think that the associations with the elements were written in stone as immutable law in some dank cave hidden in the Himalayas! If, as result of your reasoning or experience, you believe that some of the associations should be changed—change them! You do not need my approval. The only proof you need is this: Does it work? If it works, then for you it is accurate. If it doesn't work, then for you it is inaccurate.

NUMERICAL SYMBOLISM

Numerology can also be used on talismans. The most common form of this system is known as Pythagorean Numerology and is based on the following chart:

1	2	3	4	5	6	7	8	9
a	b	c	d	e	f	g	h	i
j	k	l	m	n	o	p	q	r
s	t	u	v	w	x	y	z	

As you can see, the letters a, j, and s are listed under and equal the number 1; the letters b, k and t equal 2 and so forth. If we were doing a talisman for happiness, we would take the letters and give them a numerical value like this:

h a p p i n e s s
5 +1 +8 +8 +1 +5 +5 +5 +6 = 44
4+4=8

Notice that when the total of a word is greater than 9, the digits of the result are summed to get a single-digit answer. This is called 'Theosophical Reduction'. Some people believe that 'Master Numbers' (11, 22) should not be reduced. Others have extended this to include all the repeating, double-digit numbers (33, 44, 55, 66, 77, 88, 99). If you follow that system, you would not do Theosophical Reduction on the number 44.

Assuming, however, that you do reduce the result, you could put the figure '8' on your talisman to be a numerological symbol happiness.

Some people, including myself, disagree with the basic concept of this system. This is because it is based on letters. Letters are merely symbols for sounds. Shouldn't different sounds have different values? And yet, the first 's' in scissors has the same value as the ones that sound more like a 'z'.

If you agree that it is the sounds that are important, then a Kabalistic system that is based on the sound qualities of the letters may be more appropriate for your use:

1 = a, j, i, y
2 = b, c, k, r, q (the 'c' is hard as in the word "cat")
3 = g, l, s, ch, sh (the 's' sounds like 'sh' as in the word "sugar")
4 = d.m.t
5 = e, n, h
6 = s, u, v, w, c (the 's' sounds like that in 'sea.' The 'c' sounds like that "cent")
7 = o, z, s, x (The 's' sounds like a 'z' as in "scissors"; the 'x' also sounds like a 'z' as in "xylophone")
8 = p, f, x, h (this 'h', as in the German "ach", is rare in English, but occurs in other languages)
9 = th, tt, s (this is an 's' which comes before a 'w' as in the word "switch")

Now if we take our word, this is the enumeration:

h a p p i n e s s
8 +1 +7 +7 +9 +5 +5 +1 +1 = 44
4+4=8

Here you can see that by this system, the total is again 44 and/or 8. This certainly gives extra credence to the appropriateness of the two systems. However, they rarely come out the same. For of example, the word 'friendship' totals 63 (and reduces to 9) in the Pythagorean system while it totals 37 (which reduces to 10 and then the 10 reduces to 1) in the Kabalistic system. Note that in some cases Theosophical Reduction must be repeated more than once to yield a one-digit result.

Now we are starting to get several symbols that can be used on a talisman of your creation. You could, for example, use the word 'happiness', a dot of the colour blue to represent the emotions involved, and the number 8. These symbols can be added to a prefab talisman or a found talisman. They may also be used in conjunction with the symbols used in the following types of talismans.

There are several other methods for coming up with and designing talismans. There are many books on the subject. My *Modern Magick* goes into greater detail, too. The information presented here, however, should be enough to get you started. Traditionally, those talismans that were not

found or prefab were made on 'virgin parchment'. Parchment is the skin of a sheep or goat, and 'virgin' parchment does not mean that it came from the fastest females! Thousands of years ago, parchment was a popular and durable writing medium. People would write on it and send it to someone else. That person would wipe it clean and write something else on it. A single piece of parchment could pass through many hands and end up with many 'symbols' (i.e., letters and words) written on it. Rather than spending the time necessary to overcome the influences of all the symbols previously embedded on the parchment, magicians would simply use parchment that had never been used before—virgin parchment.

Today, the main method of communicating with writing is on paper. Instead of using very expensive virgin parchment, you can simply use virgin paper. In this case, that means paper that has not been recycled.

The ancient Kabalists would make talismans of parchment strips about two inches wide and many feet long. This would be tightly rolled, inserted into a small, silver tube, and attached to clothing, houses, or beds. Today, many Jews still follow this tradition with an object known as a *mezuzah*, a small object into which is placed a roll of paper with certain prayers on it. This is placed at the doorway of the house and may also be worn as a pendant for a necklace. The *tephillin* have prayers written on rolls of paper contained in small boxes with attached leather straps. During certain prayers, Jewish men wear one of these at the position of the 'third eye' and the other on the left arm next to the heart. These, too, are certainly remnants of a Kabalistic talismanic tradition.

Today, most people do not use the long roll of paper for making talismans. Since complex ideas can be represented by small symbols, a piece of paper can be used that is two inches tall by four inches wide. When folded in half, the result is a small, two-inch square booklet with four pages. Various symbols and colours can be added to each of the four sides. Take your time and make it as artistic as you can, but it does not have to look like the results of Rembrandt or the other Dutch Realists.

COMPRESSED ALPHABET TALISMANS

The technique of making talismans using what I call a compressed alphabet has some precursors in the many magical techniques of the Hermetic Order of the Golden Dawn. Specifically, it is found in their magical system known as *telesmatic* (not talismanic) magick. However, the recent popularity of this system began with the magician Austin Osman Spare. Spare died in 1956, little appreciated and little known. Two decades later his work was reintroduced to the world by Kenneth Grant. (Some of Spare's art was reprinted in a small book titled *SSOTBME* which means *Sex Secrets of The Black Magicians Exposed*. Of course, the book has nothing to do with black magicians or sex secrets.) Since that time Spare's techniques have soared in popularity.

There is a simple reason for this. Spare disliked the formality of systems such as those of the Golden Dawn and Crowley, under whom he had briefly studied. He tried to take the basic concepts of the more formalized systems and distil them into their basics. One of the things he developed was a system of compressing groups of letters into symbols that did not appear related to the original words. If you are not familiar with this technique, you are probably wondering, 'Why should this be done?' and 'Why would this be effective?'

As I described in Theorem Four of Magick, creation on the spiritual plane leads to manifestation on the physical plane. I also mentioned that the use of magical rituals is one technique of achieving a desired creation on the spiritual plane.

We also have a direct link to the spiritual plane through our subconscious mind. By sending messages to the subconscious, we can get those messages onto the spiritual plane. The subconscious, however, does not work with words. It works with symbols. By sending a symbol into our subconscious, *whether or not we remain consciously aware of the meaning of the symbol*, we can create on the spiritual plane. The result is the eventual manifestation of desires on the physical plane.

In fact, according to this system, retaining conscious knowledge of the symbol gets in the way of success. The goal is to simply charge the symbol with power and allow our subconscious (which knows the meaning of the symbol since it helped in the creation of the drawing) to do its part. The consciousness, constantly questioning and doubting, would only prevent the pure energy from going through the subconscious, focused through the talisman, and then going to the spiritual plane where all manifestation begins.

I would add here that in at least one of Spare's techniques that used this compressed alphabet system, ignoring the meaning of the resultant sigil was not involved. As Kenneth Grant wrote describing 'The Formula of the Earthenware Virgin' in his 1973 book *The Magical Revival*, "At the critical moment, the desire was to be vividly visualized and held steadily in mind for as long as possible." This certainly does not equate with not consciously knowing the meaning of the symbol. For an in-depth look at this formula, and a way to use this technique, see the next chapter.

Here is an example of how to make such a compressed alphabet talisman. Let's say that you want to make a talisman for the following purpose:

I want to bring happiness into my life

Although some people do not agree, I find that getting rid of vowels (reason: there are no vowels in the older, magical, Hebrew alphabet) is beneficial to the design. The expression above then becomes as follows:

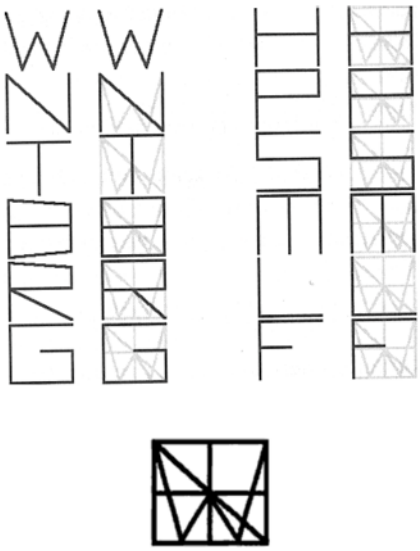
wnt t brng hppnss nt m lf

Next, all duplicate letters and spaces are removed.

wntbrghpsmlf

Finally, take the letters and push them together. This is most easily done using block letters, although you may be as dramatic or simple as you like. When you come up with your final design (as shown at the bottom of the diagram), you may make it more curvilinear and add any type of flourishes you desire. Modify or change it to fit your sense of design or balance.

Remember, there is no authority or consultant to determine if your design is artistic or even 'correct'. Make your own choices and know (not hope or wish) that it will work for you. See how this sigil was designed in the illustration:



Symbol meaning 'I want to bring happiness into my life', and how it was developed using the compressed alphabet method.

The symbol thus obtained can then be put onto an object that is to be charged and used as a talisman. Although you might wish to engrave it on a permanent object such as a ring or pin, it is more commonly drawn on a piece of paper. If you are familiar with foreign languages or languages that do not use the Latin letter forms found in English, French, Spanish, etc. (that is, languages such as Hebrew, Sanskrit, Greek, Arabic or Russian Cyrillic), you may use those as a basis for designing your talisman, too.

The talisman you have just created may then be charged or consecrated according to any magical means. Some people advise that you may make several talismans like this but for different purposes. Rather than charging them immediately, put them aside for a time. In this way your conscious mind, it is hoped, will lose any concept of the talismans' intended purposes. When charged, the directed energy is not blocked by the conscious and works directly with the subconscious.

Some of you reading this will note that this idea is different from the concept that you should concentrate on the purpose of the talisman while you are charging it. That, according to those who use this method, is exactly the idea. The talisman works as a lens through which you send energy to the spiritual plane. Consciously knowing the purpose of the talisman will, according to this technique, only get in the way.

Obviously, these two methods are at odds. Which is the correct method? The answer is one of the basic concepts of magick.

In Western science there is a theory known as the 'excluded middle' theory. This theory states that one thing cannot be two opposing things. Thus, A can be B and A can be C only if B = C. But if B does not equal C then A can only be B or C. It cannot be both.

This makes perfect sense. If B = male and C = female then A cannot be both B and C. At least, that makes perfect sense to Western science.

What is left out in this theory is individuality and time. An A may be male in this lifetime and female in the next lifetime. Thus, over time, A=B and C. Also, for many individual As, an A may equal B or C. Or, an A may equal B at one moment or C at another. Thus, science can be limiting whereas magick is not.

In my experience, and in the experience of many of the people I've taught or communicated with, some have had great success by consciously concentrating on the purpose of the talisman while others have achieved success by not knowing the purpose of the talisman. Some people find that working either way can be successful.

The one thing that virtually all talismanists agree on is that once you have finished your magick, forget about it! Don't start asking yourself, "Did I raise enough energy? Did I do the ritual properly? Is there something I could have added?" This would end up taking your energy and focusing it on your doubts instead of letting it go freely toward your desired goal. And, since every action has a magical result, focusing on your doubts will only make your doubts manifest as reality. You would end up with the exact opposite of what you had desired.

Freeform Talismans

Although little-known today, Freeform Talismans are beginning to be worked with in the occult community. The technique goes back thousands of years, but it only achieved a level of popularity in the middle to late nineteenth century in the form of what was called 'automatic writing'. After World War II, the surrealists picked up on the idea because (heavily influenced by Freudian ideas) they believed it allowed direct access to the subconscious. Obtaining information directly from the subconscious was an important aspect of the surrealism movement. They not only used this technique to pull words out of their inner selves, but they also used this as a drawing method.

Once again, Austin Osman Spare was an early leader in applying this technique to magical purposes. He even gave instructions on how to do it. However, for some reason it has been ignored until recently.

The idea for the technique is also a logical outgrowth of talismanic design. Prefab talismans only use designs that have been known for centuries or even thousands of years. Traditionally structured talismans use a selection of designs that are blended in their native form by the talismanist. Compressed alphabet talismans allow you to use common symbols to create a symbol that seems to bear no relation to the original symbols. Free form talismans usually have no relation to any known symbol system.

The traditional way to draw such a talismanic symbol is to get a large piece of paper, put a pencil with a soft lead in your hand and let your hand rest on the paper. Then, simply relax and free your mind from any thought. Your hand may start moving all by itself. If after several minutes this does not work, try allowing your arm to draw large circles or horizontal figure eights (8) on the paper. Eventually, you will find that your hand will move on its own.

This is not—repeat, not!—a way to allow some entity to possess your mind and soul. It is a way for you to get past your conscious and let you communicate directly with your subconscious. The design comes from within you, not from some external source.

In my own experience, exhaustion can help in the process. This can be achieved through extended periods of energetic physical activity such as exercise or dance, extended periods with no sleep, and, of course, through extended periods of sexual activity.

Typical appearance of a symbol used in a freeform talisman

Although you may find that within your design there are shapes or objects, most often it will appear as nothing more than curves and lines as shown in the example. At least, that's the way it appears to your consciousness. The subconscious, knowing what you desire, has created a powerful magical tool for you. You should not underestimate it simply because it does not have an obvious, logical source.

LEVEL TWO:

MAGICIAN

5

Monofocal Sex Magick

Initially, I was going to call this chapter 'Sex Magick for One.' The implication of such a title is that this chapter would exclusively discuss magick that uses masturbation as the means of raising/generating energy. In fact, most people discussing what I call Monofocal sex magick limit themselves to this aspect. I do not agree with that limited view.

A longer title for this chapter might have been "Sex Magick Focused Through One Magician." Monofocal sex magick focuses all the attention of the ritual on or through an individual magician. Most frequently this is only described as masturbatory in nature. Such a technique involves one person using his or her Will to direct the magical energy raised during sexual stimulation through himself or herself for a specific purpose. This is not the only form of Monofocal sex magick, and it may not even be the best way to perform this type of magick.

Magick, as stated earlier, is synergistic. Theoretically, the more trained magicians involved in a particular magical working, the greater the magical energy that can be raised. This means that although the type of magick described here can be done by one magician using masturbation, it may also be done to an even greater effect by two or more magicians.

Some people may find this confusing. If any number of magicians can work Monofocal sex magick, how, then, do the three basic types of sex magick—Monofocal (individual focused), Duofocal (couple focused) and Polyfocal (group focused)—differ?

Monofocal sex magick uses the energies raised during sexual activity 'focused through a single lens'. That is, the magical focus is all through one magician. Anybody can do that by him or herself. A second magician can help by sexually stimulating the first magician. That second magician may or may not sexually arouse himself or herself. The focus, both sexually and with the direction of magical energy, is all through that first, or primary, magician. Similarly, a group of magicians could help sexually stimulate a single magician, helping to generate even more magical energy which is then focused through that primary magician.

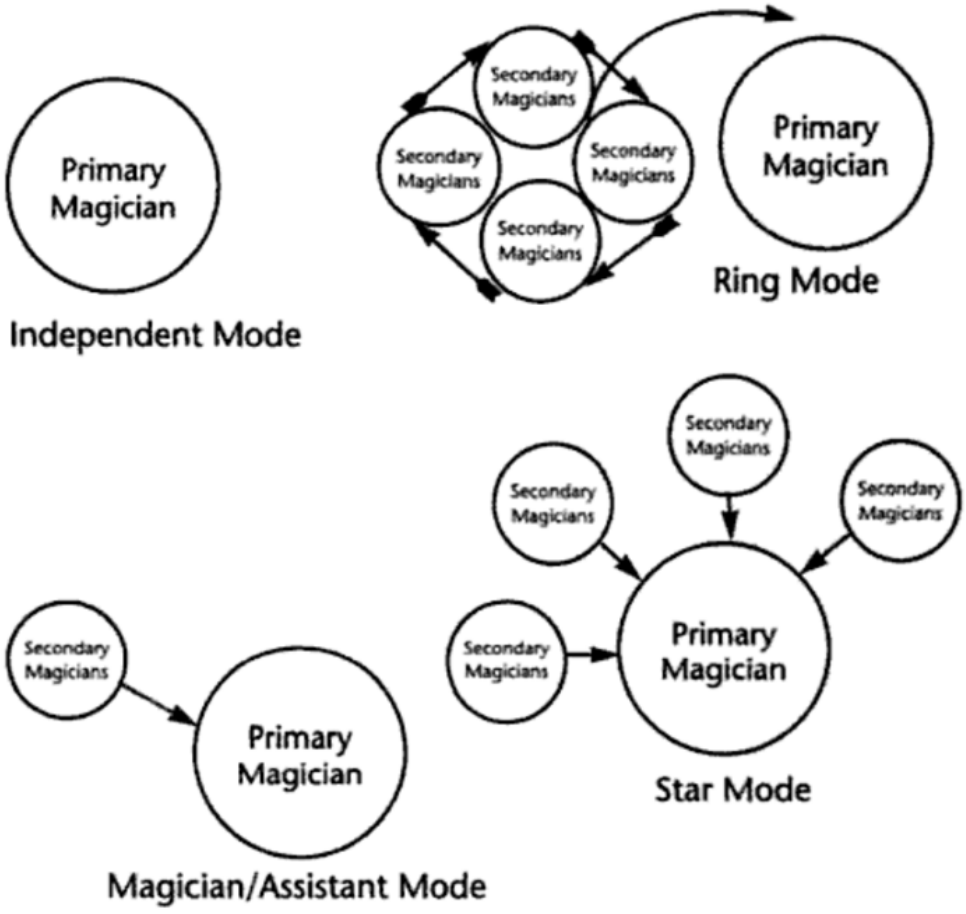
I did not invent this last concept. Perhaps the first explicit mention of this type of Monofocal sex magick (I call it the 'Star mode') appeared in the booklet *De Arte Magica* by Aleister Crowley. In it he describes a technique called 'Eroto-Comatose Lucidity'. This ritual involves one magician who would be sexually stimulated by several assistants for hours at a time. The focus is on one magician, although many magicians participate in the ritual.

The important thing to remember and understand about Monofocal sex magick is that the energy pattern does not cycle between a couple or through a group. It is all focused through the lens of one magician.

Monofocal Sex Magick Modes

The most basic form of Monofocal sex magick is what I call the 'Independent Mode'. This is the style that most writers on sex magick discuss when they cover Monofocal sex magick. It requires but one person. Before beginning the rite, the magician should have a purpose clearly in mind for the magick. He or she should perform a divination to determine the outcome of the ritual. Once this is known, the magician should decide whether or not to go ahead with the ritual. In this way, he or she takes full responsibility for the outcome of the magical rite.

The magician prepares for the ritual as previously described, with ceremonial baths and banishing rituals. She or he then uses any and all desired methods of self-stimulation. As the ritualist nears orgasm, he or she focuses on the predetermined purpose of the operation. At the point of orgasm, the magician releases the raised energy, directed by force of will, toward the desired result. If the magician is using a physical device such as a talisman, he or she may use sexual fluids (which have been charged with the purpose of the ritual by the sexual activity) to anoint the device. One excellent technique for this is to use the fluids to redraw on the object any symbols you may have placed there or wish to place there. Alternatively, you may draw symbols on your body or drink the fluids as a form of eucharist, either by themselves or mixed in wine or juice. This is especially powerful when you want to bring the results of the ritual—such as healing, knowledge, self-control, etc.—into yourself. At the conclusion, be sure to repeat the banishing and make a record of the rite in your ritual diary.



Modes of Monofocal Sex Magick

MAGICIAN/ASSISTANT MODE

The second form of Monofocal sex magick is what I call the Magician/Assistant Mode. Though practically identical in nature to the Independent Mode, there is one difference—the magician has someone helping with the sexual stimulation. Some writers have suggested that the assistant need not be aware of the purpose of the magick. I think that involving another person in your sex magick and not informing him or her of the fact that you are doing magick is a form of sexual abuse. Of course, you should tell the other person that you will be doing magick!

Frequently, however, when you tell a person that you are going to be using the forthcoming sexual activity for sex magick, the initial response tends to be, "Well, let me do the magick with you." Unfortunately, you cannot train a person in the raising and directing of sexual energies by giving one short talk. Even somebody trained in ceremonial or other forms of magick simply may not have the experience of working with the sexual energies to let you move to the Duofocal form of sex magick as described in the next chapter. This is where the Magician/Assistant mode can come in handy.

In this mode, the primary magician explains to the secondary magician what they are going to be doing. If that secondary person is well trained in other forms of magick, especially ceremonial magick, you should also tell the person the purpose of the ritual. If the person is not a magician, you should avoid telling the person the purpose of the ritual. Some people are going to object to this, but there is an important reason for it.

As I described in Theorem Six, once you complete a magical ritual it is important to forget about it and let the forces you have put into motion complete what you have started. Concentrating on the purpose of the ritual with questions such as, 'Did I do everything right? When is the result going to occur? That last part of the ritual was not very good; should I do it over?' adds new, negative input into the magick. A person who has little magical training may end up doing this consciously, subconsciously, or both. By not telling him or her the purpose of the ritual you avoid this problem and are more likely to have success.

But you may end up with another problem, a problem that has more to do with the relationship between you and your partner than it does with magick. Saying to your partner, "I need you to help me with a magical ritual, but I can't tell you what the ritual is for" requires more trust, honour, and respect than many relationships offer. Quite frankly, few couples involved in a romantic relationship (and who have not built up the trust that comes from years of being together) have what it takes to succeed with this. On the other hand, a couple that has come together only for the purpose of doing magick is more likely to stay working together after practicing this type of magick.

If you do not think that your partner can handle not being told the purpose of the ritual, or if he or she is not trained well enough to keep from thinking about the purpose of the ritual after its conclusion, then you should either work with others or by yourself. If you really want to work with this person, you should consider training him or her to become a sex magician. Then, perhaps, you can focus on working as a team and doing Duofocal sex magick rather than working Monofocal sex magick.

When working in the Magician/Assistant Mode, the secondary magician will stimulate you in any way desired. This may or may not include intercourse. The secondary magician should focus on bringing in energy through the breath and should, with each exhalation, visualize it entering the body through the genitals. Note that there is no cycling of the energy—it all comes from a variety

of directions and enters the primary magician's body. The events from orgasm on are the same as for the Independent Mode.

STAR MODE AND RING MODE

There are two modes when performing Monofocal sex magick within a group structure. The first is the Star Mode, which was described by Crowley in his short Eroto-comatose Lucidity work. All the secondary magicians sexually stimulate the primary magician and, as in the Magician/Assistant Mode, focus the energies they are raising into the primary magician. The second form is called the Ring Mode. This is because the secondary magicians raise energy through sexual activity amongst themselves but direct the raised energy to the primary magician who is not part of the ring. This method can be mixed with the other modes, giving a Ring/Star Mode or a Ring/Magician/Assistant Mode.

Each type of sex magick—Monofocal, Duofocal, or Polyfocal—is just a method or technique. What you do with each method is up to you. Here is a chart illustrating the process by comparing magick and electricity.

Electricity	**Magick**
Electricity is generated.	Magical energy is generated.
Wiring, switches, circuitry control and direct electricity.	Rituals control and direct magical energy.
Operation of lights and appliances.	Methodology of ritual.
Use of lights and appliances.	Successful result of ritual.

So (if you haven't already figured this out), a ritual that can be performed using one form of sex magick may also be performed using the other forms. The difference is simply the way in which the energy is generated and controlled—the rest stays the same. Likewise, magical rituals you have seen other people perform, read about in books, or perhaps created yourself may have sex magick incorporated into them to increase and enhance their power and effectiveness. Feel free to adjust rituals to meet your needs.

Charging an Elemental Fire Talisman

For the sake of this ritual, let us assume that we are going to make a talisman to bring success in athletics. Since it is a good idea to keep a talisman on you, making an object in the form of a necklace seems ideal. Red is the colour of Elemental Fire, so a small pendant, red in colour with a reddish (perhaps copper) chain will be used. Purify the pendant and chain by holding them under running water while visualizing all energies currently within the objects flowing away with the running water. In this way the necklace becomes a type of tabula rasa, a blank slate that is ready to accept the charge you are about to give it.

Come up with a single symbol to represent your desire which the ritual will embed into the talisman. For our sample ritual, we'll use the alchemical symbol for fire, an equilateral triangle with the point upward, like this: Δ You may physically draw this symbol on the talisman or just visualize where you wish it to be.

Step One

Clean the area you are going to use for the ritual. For lighting use red candles or, if you must use electric lights, use red bulbs or red filters. It would be appropriate to have a fire burning if you have a fireplace or, if you are doing the ritual outside, you could have a fire burning in a brazier or fire pit. Be sure to practice fire safety.

Step Two

Purify yourself by taking a magical bath. This is not for the purpose of simply cleaning dirt and perspiration, but to eliminate the sensation that you are in regular, day-to-day circumstances. Begin by taking a regular shower or bath to eliminate physical dirt and sweat. Then fill the bath and get in it. Pull the plug and stay in the tub while the water drains. As the water level diminishes, allow the sensation of the water moving down across your body to stimulate the sensation of all negative or outer-worldly thoughts, ideas and energies going down the drain with the water. If you do not have a bathtub, allow the water cascading over your body in the shower to have the same function.

If you have a magical robe, or special ritual clothes, put them on now. Do a divination with a tool such as the tarot (as described earlier) to find out what the outcome of the ritual will be. Then decide if you still want to do it, thus accepting the responsibility for your actions.

Step Three

Enter the ritual area and perform the appropriate banishings. Stretch out with your senses and make sure that the area is well cleared on all astral levels as well as all physical levels. You should sense emptiness and peace.

Step Four

Begin stimulating yourself until you are quite aroused. This may include visualizations and imagination in ways which seemingly have nothing to do with the ritual and may include reading or viewing erotica or using sexual toys.

Variations: If you are using any of the modes other than the Independent Mode, the other magicians should be within the magical circle/area. If you are working with a magical assistant, he or she should help by sexually stimulating you in any way. This may include your assistant sexually stimulating himself or herself. If it would increase your arousal, it may also include you stimulating your assistant.

Step Five

This stage is also known as the *sederunt*, a word that means 'prolonged session'. During the sederunt phase, sexual stimulation should continue while you move your focus from the strictly erotic to the purpose of the ritual. Since you have already determined that the symbol for Fire, the triangle, will represent the purpose of the ritual (using the magical element of Fire to enhance athleticism), all you will need to do is focus on the vision of a red triangle.

Continue the sederunt. As your level of arousal increases, so, too, should the intensity of the Fire triangle in your visualization. The sederunt should last at least ten to twenty minutes. If you become sore or dry, feel free to add lubricants.

If you are a male capable of having multiple orgasms without ejaculation, you may do so. Likewise, if you are a woman who has multiple orgasms such that they build to a larger orgasm, you may allow yourself to have multiples.

Step Six

At the moment of final orgasm/ejaculation, put the entire focus of your mind on the vision of the triangle uniting with the necklace. Sexual fluids that result from the ritual may be collected with the fingers and used to draw or redraw a triangle on the necklace. Place the necklace around your neck and wear it for the desired purpose.

Step Seven

Relax for several minutes. When you are refreshed, banish the area once again. Be sure to include a 'license to depart' for various entities which may have been called, unintentionally, by the magical activity. Although you can use your own words, or the words of any of the many grimoires, here is an example of such a license:

"I now dismiss any spirits which may have been called to this ritual. Depart now and go to your homes and habitations, harming none along the way. Let there be peace between me and thee, and may you be quick to come when you are called. And may the blessings of the Divine be upon you as you may receive them."

End by saying, *"I now declare this ritual duly closed."* Immediately write down your record of the ritual in your magical diary. The ritual is now over.

Spare and the Earthenware Virgin

In the last chapter I discussed Spare's compressed alphabet system for designing a talisman. Although the sigil which results from the compressed alphabet system can be used with any system for creating a talisman, Spare had his own unique methodology. Spare's system is highly male-oriented and masturbation-oriented. Indeed, the famous author of the occult, Israel Regardie, wrote a review of Grant's book *The Magical Revival* (wherein Grant describes Spare), which was published in Insight magazine. In that review Regardie calls Spare a 'weird psychopath', and quotes Francis King's *Ritual Magic in England* (published in the U.S. as *The Rites of Modern Occult Magic*) where the book describes Spare's life in a style which Regardie claimed, "conveys the feeling of decay, degeneration and disease that attends this man's [Spare's] work and writing."

I do not share all Regardie's opinions on this. And, frankly, I'm surprised that Regardie, a trained artist, ignores the direct link Spare had with the surrealists and Freud, which would include their focus on the importance of the subconscious and trying to deal with that underexplored aspect of the mind. Further, although King's description of Spare's living conditions is dismal (Spare, allegedly, was also an alcoholic), I see no reason why it is not possible to separate what a person writes from who that person is.

Be that as it may, Grant's description of the technique of the Earthenware Virgin, as written, is depressing and misogynistic. It also ignores the importance of psychosexual energy and focuses only on the physical act of sex, and specifically masturbation.

Spare, apparently following the belief systems of the spurious 'Satanists' of the eighteenth century (who, in turn, had taken their ideas from earlier Christian beliefs), believed that female virgins were more valuable in magick than other women. Unfortunately for Spare, he discovered that virgins were hard to find, so he 'copulated with the air'. That is, he masturbated—basically because he could find few women who would have sex with him.

Spare claimed to have channelled the 'formula' of the Earthenware Virgin through automatic writing from no less a personage than the Oracle of Delphi. He was instructed to construct an urn that was shaped to fit his erect penis with some extra room at the inner end. This air pocket formed a vacuum when the device was used. (Although it is not mentioned, I assume that he used some sort of lubrication to make this a more pleasant experience. Such lubrication would also help develop the vacuum at the inner end of the device.) At the farthest point inside the 'Virgin', he would place his sigilized desire. That is, either it could be engraved on the inside before the material was molded to size (unlikely) or a piece of paper with a sigil created using his compressed alphabet system could be placed in the bottom. He would then masturbate using this device.

Grant claims that the vacuum would greatly enhance the pleasure of masturbation and cause 'an unusually prolonged orgasm'. Grant is talking here about a combination orgasm/ejaculation. The ejaculation response is defined by science according to certain physiological indicators such as the rhythmic contraction of the pubococcygeus muscle, and only lasts for a short period of time. Grant's statement, therefore, is objectively false, although it may subjectively seem otherwise.

As I mentioned in the previous chapter, Spare, contrary to his usual technique, would vividly visualize the desire represented by the sigil during the orgasm/ejaculation part of this ritual. He would also maintain that visualization for as long as possible. The Earthenware Virgin would then be sealed and buried, either in the ground or in a 'casket filled with earth', preferably at midnight. When the moon waned, the device was dug up and the ritual repeated. Then, the contents were poured on the ground as a 'libation', and the Virgin reburied.

Grant quotes Spare as saying that this is "the most formidable formula known; it never fails and is dangerous." There are aspects of this technique that Spare did not write down. He only claimed that they must be guessed at. Grant, assuming he knows these alleged secrets, does not reveal them.

Grant also mentions the purpose for which Spare used this system (which 'never fails'), as well as for his 'atmospheric copulations'. First, he would try to materialize an atavism (the reappearance of a characteristic after several generations of absence) from his subconscious. Spare called such atavisms brought to life 'elemental automata' or 'intrusive familiars', and Grant claimed that the entities would have sex amongst themselves. Why did Spare do this? Grant doesn't say. The only thing he does say is that Spare was very interested in regaining youth.

It would seem that when Spare did this type of ritual, he became highly creative. But he would frequently expend this creative energy by simply having more sex. Grant claimed that Spare had sex with a variety of women under these conditions—eighteen in one night on one occasion! Spare, however, claimed that the only women he had sex with were "whores, witches, and bitches of all kinds", so it seems likely that these numerical claims were only symbolic.

I hope I have demythologized Spare to some readers, although those who are his fans will surely disagree with my analysis. I'll add that photos I've seen of Spare in his later years show a decrepit old man devoid of the life force. Why anybody would want to follow him after seeing his picture is certainly open to a wide variety of speculation, none of it very positive. But before the 'Sparians'

rake me over the coals, let me add that despite the combination of sadness and disgust I feel for Spare as a person, I also think he was on to something very powerful.

I completely disagree with Spare's seeming misogyny. I also have a strong distaste for the outright sleaziness of the Earthenware Virgin formula, especially with Grant's implication that the main purpose of this work was for the purpose of creating copulating astral beings or amassing creative energy and directing it into masturbation. It seems as if Spare was totally incapable of socializing behaviours and dealing with people (which some might say was indicated by his book on the 'satyrs'). But if we can get past those aspects of the man, I feel we are left with a powerful magical technique which can be used by men or women.

There is some irony here. Many followers of Spare claim that he got rid of the useless baggage put on magick by groups such as the Golden Dawn and the O.T.O. Now I am contending that if you get past the useless garbage used by Spare, you can have a magical tool of great value. By way of example, I present the following.

New Ritual of the Earthenware Virgin

Step One

Begin by creating a talisman using the compressed alphabet method described in the previous chapter. Also come up with one word that can represent the entire purpose for the talisman. For example, if your purpose is 'to get a good paying job', the word 'job' will suffice. 'I want to bring a new love into my life' can be represented by the word 'love'.

Step Two

Purify yourself and the area. Perform the appropriate banishings. You may use the techniques already described or use those from other systems you prefer. Do a divination with a tool such as the tarot to find out what the outcome of the ritual will be. Then decide if you still want to do it, thus accepting the responsibility for your actions.

Step Three

Prepare the area for your ritual in accordance with the purpose of the ritual. For example, if your ritual is for more strength and energy, you might want to include pictures of strong people. If your ritual is for peace, the use of cool colours like blues and greens, as well as images of calm oceans and lakes or pastoral settings will work. Use the symbolism you think is accurate. Come from your heart—you do not have to depend on the notions of others. Put the talisman on a small dish or offering plate.

Step Four

Using any erotic stimulus, arouse yourself. Bring yourself to a highly excited state. Keep this state, the sederunt, going for as long as possible. If you achieve multiple orgasms without ejaculation or before a larger, final orgasm, allow them to happen.

Step Five

When it is time for the final orgasm/ejaculation, focus on the word that represents your desire. If possible, visualize the sigil created from the compressed alphabet.

Step Six

Allow the ejaculate to land on—to impregnate—the talisman. Women who do not ejaculate may use their fingers to take fluids from the vagina and rub them onto the talisman.

Step Seven

Again, perform your banishings.

Step Eight

Bury the talisman where it will be undiscovered. Mix any of the remaining residue of ejaculate with some wine and pour this on the ground where the talisman is buried.

Step Nine

Record what occurred in your magical diary, then forget about it! Let the magick take place as it will.

Note that this ritual can use any of the modes of Monofocal sex magick. Note, too, that the primary magician in these techniques can be male or female and be straight, bisexual, gay or lesbian. It can be performed alone, with a partner or with a group. In short, es the negativity of Spare's misogyny into a technique that anyone can use.

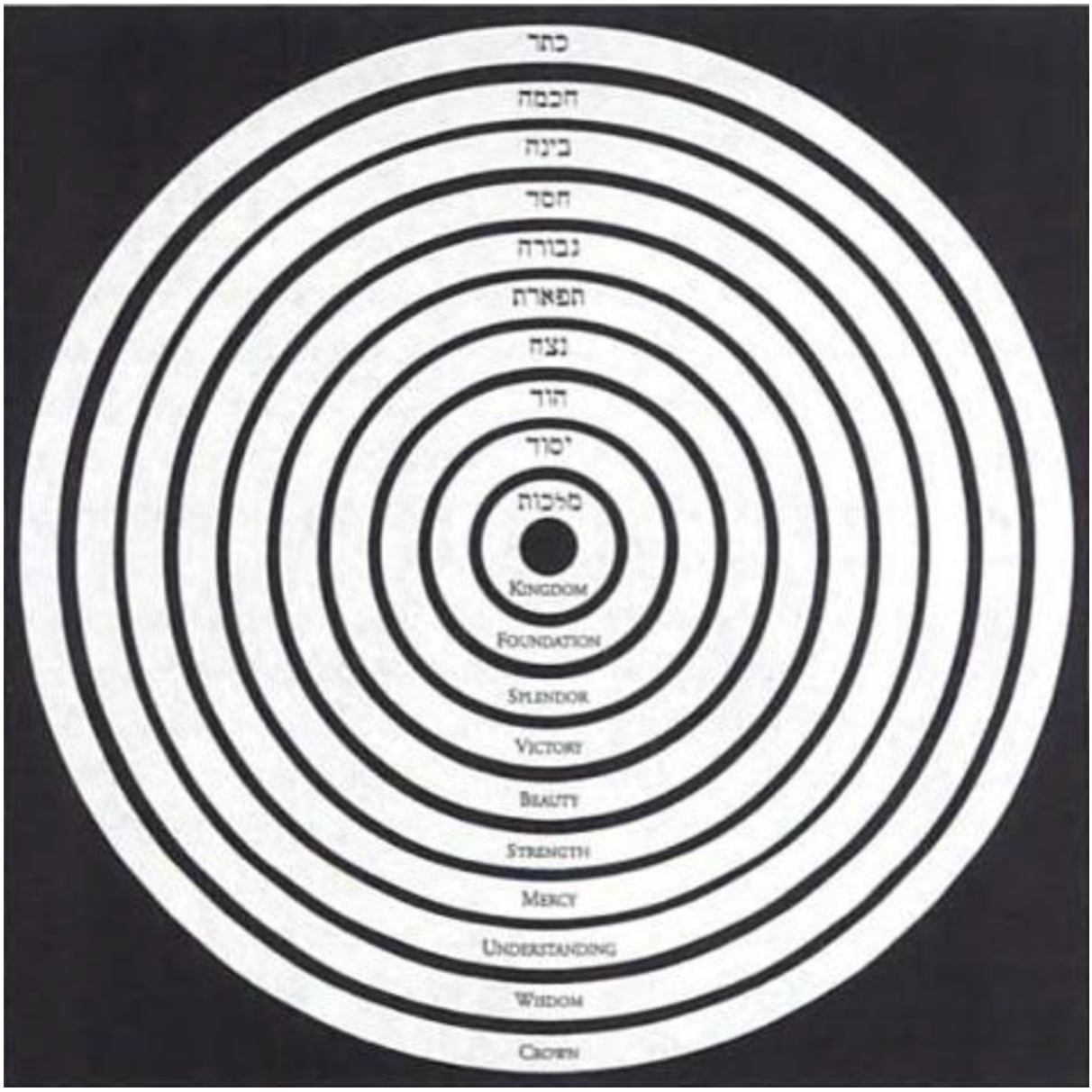
The Ritual of the Rings of the Kabalah

Previously, I have mentioned the Kabalah and the Kabalistic Tree of Life in passing. I really haven't gone into much detail. Frankly, another book on what in the West is traditionally called 'The Kabalah' really isn't needed. Over the past quarter century, it seems that more books on the subject are published every year. If people haven't got it by now, another book on the subject that just repeats what the others have said may not help. If you are interested in the subject, look at several of the fine books that are already in print.

However, just as the Kabalah has changed over time, so, too, has the design of the famous Kabalistic Tree of Life. The most common version of the Tree, as illustrated in Chapter Two, shows three triangles. The topmost triangle points up and the next two point down, with a central, vertical line through their middle points. These points are usually drawn as circles and called 'spheres' (from the Hebrew *sephiroht*, which has no direct translation but has a meaning close to 'numerical emanation'). Below the three triangles rests a single circle. There are twenty-two paths connecting spheres. In the version of the Tree that is seen the most today, there are three paths that connect to the single, bottom sphere. Another version of the Tree showed only one path going to that sphere. That version might have become the most popular version, but the leaders of the Hermetic Order of the Golden Dawn, who had both versions in their original documents, eventually decided to use only the version with three paths descending to the lowest *sephirah* (singular of sephiroht). Since most English writers on Western occultism have been influenced, directly or indirectly, by the Golden Dawn, it was inevitable that this version of the Tree has become the most popular and well known.

The earliest version of the Tree of Life is quite different from either of the two versions described above. (According to Joseph Dan in *The Early Kabbalah*, "In the Kabbalah of Rabbi Isaac

the Blind [mid-twelfth century C.E.] we find for the first time the Kabbalistic system of symbols for the ten sefirot in the manner adopted by most later Kabbalists.") Based on the *Sepher Yetzirah* it, like the information in that book, has no paths whatsoever. The idea of paths on the Tree of Life was a later addition. The idea of ten levels, moving from the physical to the spiritual, gave rise to the first version of the Tree of Life, ten concentric circles, as shown.



The Original Tree of Life

While the more well-known version of the Tree of Life has some advantages, especially when it comes to such things as Kabalistic Pathworking and developing (and memorizing) correspondences, the form of the Tree composed of ten concentric rings also has distinct advantages. For example, it very clearly illustrates the idea that Humanity and our physical reality (known as the *microcosm*), the centremost ring, is within the Divine (known as the *macrocosm*) which is represented by the outermost ring. This goes to show that everything is part of the Divine—we cannot escape it!

Thus, we are all truly children of the Godhead. It reminds me of the Hindu word *namasté*, used when greeting and departing, which means 'that which is Divine in me recognizes and acknowledges that which is Divine in you'.

Moving toward the Divine, one of the goals of Kabalistic Pathworking, becomes far less a test of moving around the Tree or even in any direction. All directions leading away from the self, the ego, eventually lead to the Divine. The result of this journey is known by various names, including nirvana, cosmic consciousness, and unity with the Divine.

The implications of this simple idea—that everything comes from the Divine—can be staggering. It relates directly to the Tantric notion that anything, even things which are traditionally considered evil, immoral, or taboo, can become paths to the Divine *if* they are spiritualized.

This does not mean that things such as killings and mass murder lead to spirituality. The problem in this 'anything is spiritual, so even heinous things can lead to the Divine' scenario has an important flaw. Mystics have always known that there is a purpose for spirituality. It has a goal of trying to reach toward the Divine. Images of killing, murder, betrayal, and death found in many spiritual sources (such as the Bible) are keys to *personal* spiritual development. They are talking about growth from within, not physical action taken outside of us. The images in sacred texts about betrayal can be taken as the 'higher self' betraying the 'lower self' (ego) by trying to take over, or the 'higher self' being betrayed by the ego because the ego won't let the 'higher self' take over.

Virtually all spiritual traditions recognize that the goal of humanity is to unite with the Divine. Murder and killing of one person or ten million brings neither the individual nor society closer to this goal. Some who have committed such evil deeds have done so because their lower selves have controlled them into thinking that they will receive some imagined gift from the gods, when, in fact, they have moved further than ever from the goals of spirituality, mysticism and the Divine.

However, details of these fascinating ideas are best left to other writers and other books. What interests us here is how we can use the image of the Tree of Life as ten concentric rings for the purpose of sex magick.

Before doing that, however, there is one other thing which must be discussed. If you take a garden hose and put a kink in it so that the water cannot flow, then turn on the water, pressure builds up. Release the kink and the water shoots out for a short time, followed by a steady stream. If you had not put the bend in the hose, the initial explosion of water would not have occurred.

The reason for this explosion is that the pressure of the water builds up, creating what is known as *potential energy*. Potential energy is simply energy that is stored and waiting to be used. Similarly, we can build up magical energy within ourselves. The build-up of this energy can be accomplished in many ways, but one of the easiest and most direct ways is via sexual excitation.

The Ritual of the Rings relies on this. During this ritual, the magician is the centre of Monofocal sex magick. He or she reaches a point of intense sexual excitement at a level not commonly experienced. The magician extends this period of excitation to the point of altering his or her state of consciousness. This extended period is what I have called the sederunt and what Schuchard described as the Kabalistic Sexual Trance.

When a person is just becoming aroused, he or she will, of necessity, become focused on things erotic. Once the sexual excitation level has peaked and the sederunt is achieved, however, most people are able to maintain the sederunt through physical stimulation alone, while the mind can turn to other things. This is especially true if a person has trained for this with exercises and techniques such as those described earlier in this book.

As a rule, the longer the sederunt, the more potential magical energy is created. A minimum time of fifteen to twenty minutes is good. After a long sederunt, however, you may end up having negative returns on your effort. To achieve optimum results, each person, through experience and experimentation, will need to discover the ideal length of time for his or her personal sederunt.

Although this is an exploration and rediscovery of the ancient techniques of Kabalistic Sex Magick, that does not mean that we cannot use modern methods to help us achieve our ends. Thus, in the ritual of the Rings of the Kabalah we will be using some contemporary techniques to help in the visualizations needed for this ritual. Specifically, we will be using a popular set of colours, as used by the Golden Dawn, for the rings (spheres) of the Tree of Life. Since we are on the innermost or first ring, we do not need to worry about its colour. The other rings, moving from close to far, are as follows:

Ring	**Colour**
2	Violet
3	Orange
4	Emerald
5	Gold
6	Scarlet
7	Blue
8	Black
9	Grey
10	White Brilliance

Immediately we can see an obvious relationship based on colour that was not easy to see in the typical triadic formation of the Tree of Life. The most Divine, which is farthest from us, is represented by White Brilliance. As we move away from that brilliance, the white fades to grey, and then to black. These three rings or spheres, known as the *Supernals*, are considered to be the most spiritual.

As we move toward the physical world, the next three colours, combined with the black from the previous three, form the set of colours used by printers all over the world known as CMYK — C for cyan (a type of blue), M for magenta (a type of scarlet or red), Y for yellow (corresponds to gold), and K for black. When combined in controlled proportions, these four make every colour imaginable.

The next three colours are nothing more than a combination of the previous three. Emerald is a mix of gold (yellow) and blue. Orange is a mix of gold (yellow) and scarlet (red). Violet is a mixture of scarlet (red) and blue. Thus, starting from where we are, we must move through three spheres of mixed colours followed by three spheres of pure colours from which the mixed colours were created. And finally, we move from a collection of all colour (black) to the source of all colour (brilliant whiteness) and beyond.

PHASE ONE

Step One

Begin by doing the banishings as described above or by doing your favourite banishing.

Step Two

Do a divination with a tool such as the tarot to find out what the outcome of the ritual will be. Then decide if you still want to do it, thus accepting the responsibility for your actions.

Step Three

Create a sigil, a symbol, or a talisman that contains such images to represent the purpose of your ritual. Also determine a word or short phrase to represent this purpose.

Step Four

Sit or lie in a position you choose for doing the ritual. Begin with sexual stimulation according to any of the modes of Monofocal sex magick. During this phase you should focus on any physical sensation or mental imagery necessary to enhance your level of arousal. Eventually you will reach a level where mental stimulation is no longer necessary to maintain a high level of arousal for a long period of time: the sederunt. At this point, move on to the next phase of the ritual.

PHASE TWO

Step Five

Visualize a special, spiritual area from which your adventure during this ritual will begin. This area has no visible walls—it simply fades to darkness at the perimeter. In the centre is an altar formed of two large cubes, one on top of the other. To the east are two pillars. The one on the right is white, the one on the left is black. The path between the pillars is the 'Path of the Hidden Knowledge'.

This special place is known as an *astral temple*. Feel free to come to it as often as you like and decorate it as you will. You may invite others to it if you wish.

Step Six

Stand between the altar and the pillars. Walk between the pillars toward the perimeter of the temple. Eventually you will see a haze of violet. It may appear solid or semi-transparent. As you move toward it you will be able to touch it. It may feel like a heavy curtain or be gelatinous. Move around and you will see that this colour is a huge sphere all around you. Mentally seek out and discover its weak spot. Will yourself through this spot.

The experience of moving from one level to another is, for me, like a tiny explosion. It is like the way the water explodes out of a hose when the sharp bend in the hose is released. Those who have multiple orgasms may have such a sensation during this experience, allowing them to move up to an even higher level of sexual arousal.

Let me add that others have told me that going through a ring in this way feels like a sigh, a slipping rather than an explosion. How you experience it may be different from anyone else.

Step Seven

Once through, the magician moves to find the perimeter of this area, eventually finding a barrier that is orange in colour. At that point you mentally find a weak spot, will yourself through, and the 'explosion' is repeated as you break through to the next ring.

Step Eight

The previous step is repeated through each ring of colour (violet, orange, emerald, gold, scarlet, blue, black, grey, white brilliance) until you break through past the level of white brilliance.

Step Nine

At this stage, maintain the sederunt for as long as possible. Note that the level of arousal may increase as you move through each ring. If you are multi-orgasmic, try to have each orgasm occur at the time of breaking or exploding through one ring or sphere into the next. The result is that unlike the standard arousal-plateau-orgasm-relaxation response, you have an arousal-plateau/orgasm/higher plateau/orgasm/higher plateau/orgasm/etc. response. Do not be surprised at unusual physiological experiences at this point, including such things as shivers, vibrations, shaking and hypersensitivity of the senses. This ritual allows the magician to generate an amount of potential magical energy beyond what is experienced by most people in the world. It also takes people to levels of sexual arousal and excitement that few people ever reach.

PHASE THREE

Step Ten

Let the sederunt build in intensity even beyond the incredible levels already experienced during this ritual. When you sense that the potential magical energy is at its maximum, focus on the word that is the purpose of the ritual. Even better, focus on the symbol or sigil you have created which represents this purpose.

Step Eleven

Finally, while maintaining the visualization, allow your orgasm/ejaculation to occur. Try to let the subjective experience last as long as possible while maintaining your concentration.

Step Twelve

When you have finished (and probably rested for a few minutes, too), allow yourself to return to your astral temple. The return is always easier since you have already been through that path.

Step Thirteen

When you are in your astral temple, thank the Divine for allowing you to complete this ritual. Allow yourself to leave your astral temple and return to your normal consciousness. Perform your banishings, then give the License to Depart as described previously. Finally, write down what you experienced in your magical diary.

If you are using a talisman or sigil you can use any sexual fluids which have resulted from this ritual to anoint the objects with your spiritualized fluids. Alternatively, the fluids can be consumed directly or mixed with wine or some other drink and then imbibed. The fluids created during this ritual are powerful—don't waste them!

While some people use this ritual for very practical and down-to-earth purposes, others see that there is a level of spirituality in this ritual that transcends such desires. The very nature of the ritual is away from the physical and toward the spiritual. If you decide to make this the focus of the

ritual, final orgasm of the rite can bring you to a level of nirvana or cosmic consciousness that people spend years (yes, years!) practicing other strictly mental techniques to achieve. To those who doubt this claim I say, "Good! Don't take my word for it. But do try it for yourself and find out whether my statement is true."

Before moving to the next part of this chapter, there is one more thing I wish to mention. The energies experienced during this ritual are not imaginary. They are very real. Mastery of them does not come from reading a book or practicing once or twice. You may have to spend several weeks or months practicing this ritual before you can break through the ring of Brilliant Whiteness. That means the first several times you do this ritual you will probably not carry it through to the end. That is totally normal and expected. Perseverance brings results. As I wrote in *Modern Magick*, there are three things you need to do to be successful in magick: Practice, practice, practice.

There are several things that can happen to indicate that you have gone as far as you can go at a particular time. If you are a woman, are not multi-orgasmic, and have an orgasm before the end of the sederunt, you have reached the end of this part of the ritual. If you are a male and have an ejaculation before the end of the sederunt, you have likewise, reached the end of this part of the ritual. Finally, if you just feel uncomfortable at any time, you may choose to end the ritual.

If any of these things occur, however, do not simply get up and leave. Return to your astral temple and follow steps twelve and thirteen as given above.

The Gift of the Gods

I had a difficult time deciding where to put this information because it is truly neither Monofocal nor Duofocal in nature. Or rather, it could be considered Monofocal or Duofocal depending on your point of view.

The idea behind this technique is really very simple. If a human can raise 'P' amount of power because of directing energy generated by sexual stimulation, then the power that can be raised by a god or goddess experiencing sexual excitation must be 'P' raised to such an extreme level that it is beyond anything humans can even conceive. To focus that energy through one individual can be an intense, sometimes overpowering experience resulting in everything from mere joy to uncontrollable laughter, from sadness to unstoppable tears. It can bring up intense emotions that have been buried for years or open you to sensations you never dreamt existed within you. Therefore, I do not suggest that you start out with the following technique. Rather, wait until you have practiced some of the other techniques described in this book before attempting this one.

Sexuality is perhaps the most intense and personal experience anyone can have. Add to it a spiritual aspect and, frankly, some people can't handle the result. Curiously, although sex magick has been presented as something which is primarily oriented toward males, it is men who have the most difficulty dealing with some of the physical and emotional results of practicing sex magick. For example, one result of an intense sex magick ritual (or even, on occasion, a long period of intense sexual activity) is that a man might have a sudden bout of crying. If he is not in tune with his emotions the result can be far more shocking than if this happens a woman who is 'allowed' to cry according to Western societal norms. If a man and woman are doing Duofocal sex magick and her body shakes from the energy and she breaks into tears or laughter, she may not only deal well with the experience, but she may want to literally dive in and luxuriate in it. Her male partner,

on the other hand, may try to 'bring her out of it' simply because he doesn't want to deal with (or is even afraid of) her emotions and physical actions.

This is not a theoretical concept. Several women I know have told me that the men they have been with have reacted poorly when they shake uncontrollably or cry because of Duofocal sex magick or even just prolonged and energetic sexual activity.

Of course, the above is a generalization. Some women don't handle the experience well and some men deal with the experience with excellence and integrity. But this technique increases the amount of magical/sexual energy raised, and I think it is better to learn how to deal with such outbreaks of energy when the energy is at a lower level. Therefore, I again suggest that you practice other techniques before moving on to working with the gods and goddesses.

For those who are ready, here is the method. Although the results can be remarkable, the technique is simple.

Step One

Do your preparations and banishings. Also do a divination with a tool such as the tarot to find out what the outcome of the ritual will be. Then decide if you still want to do it, thus accepting the responsibility for your actions.

Step Two

Become sexually aroused using any of the modes of Monofocal sex magick. You do not have to focus on the purpose of this ritual at this time, and may use any visualizations, visual aids and sexual devices which help you to increase your arousal.

Step Three

After you are well aroused, visualize a god or goddess to your liking. You should, of course, have determined which deity you desire to be with before the ritual. Traditionally, this is done to with a goddess or god and not with lesser spirits, although some magicians have broken with this tradition.

Step Four (Option A)
The Formula of the Monofocal Incubus.

As you continue with the sexual stimulation, visualize yourself having sex with your chosen god. If you are being receptive to the deity's energy, visualize the deity caressing you, stimulating you and eventually having intercourse with you. Feel and sense the male deity's energy plunging into you with each thrust of the god's penis. Contemplate this incredible gift and feel the energy of the god going into you, as if it is focused through his genitals and then entering you. Absorb all the energy that is being given to you as the great gift it is.

The Incubus

Step Four (Option B)
The Formula of the Monofocal Succubus.

If you are being active, visualize yourself caressing every part of a chosen goddess with fingers, lips, tongue, eyelashes, anything you would use to excite a lover. Finally, visualize yourself having intercourse with this entity. Traditionally, this goddess takes the superior position. Since this is a visualization, even if you are a woman, you can visualize yourself as having a penis and having intercourse like a man, entering, and moving inside the deity. Allow the energy of the deity to enter you through your genitals.

The Succubus

Step Four (Option C)
The Formula of the Monofocal Androgyne.

Many people make the mistake of assuming that sexual activity with two participants implies that one must be assertive and act like a male while the other is passive and acts like a female. This idea is a limiting stereotype—men and women can sexually behave any way they wish. There is another type of sexual expression that does not depend on these metaphors. Instead, it focuses on the idea

of joining and uniting rather than one person being electric/projective and the other magnetic/receptive.

If you follow this formula, you visualize your body *merging* the god or goddess. The energies of you and the deity unite rather than project or receive. People who have worked with this formula have informed me that it can be an overwhelming experience. Having done some work with all three formulae, I can agree.

Step Five (Option A)

Simply absorb the energy until you 'explode', both with orgasm and with consciousness. In some cases, this allows the magician to reach that state known as 'cosmic consciousness', unity with the Divine or Nirvana.

Step Five (Option B)

When the energy has built up to such a high level that it is beyond what you have experienced before, send the energy to a goal as discussed earlier in this chapter. For example, you may send out healing energy, physical plane energy for a person who needs a job or direct the energy toward charging a talisman. Follow the techniques described earlier in this chapter.

Step Six

Thank your 'partner' and finish with the appropriate banishings and license to depart. End by filling in your magical diary.

Divination via Monofocal Sex Magick

Three things are involved for success in any divinatory technique:

- The diviner must turn off the outside world and open to the inner self.
- The diviner must alter his or her state of consciousness.
- The diviner must increase the blood flow to the brain.

The ritual described here satisfies all these requirements and produces a powerful method of divination. As given, it uses the Magician/Assistant mode.

Step One

Determine the purpose of the divination and draw an image or sigil to represent that purpose. Although it may seem odd to do a divination with a tool such as the tarot to find out what the outcome of this divination ritual will be (a divination about a divination), you should still do so. Then you can decide if you still want to do it, thus accepting the responsibility for your actions.

Step Two

Enter the area of the ritual and perform the appropriate banishings. The Primary Magician now takes up an inverted position with his or her head below the level of the heart. (Note: this should not be attempted by a person with high blood pressure or circulatory difficulties. If you have any questions, consult with your physician about the effects of keeping your head below heart level.)

This may be done by dangling the Primary Magician's head over the edge of a mattress. Other versions simply have the Primary Magician's hips raised above the head by use of pillows or lying on a sofa or chair so that the legs are thrown over the back of the chair and the head is resting on the seat.

Step Three

While the Primary Magician is in this position, the Assistant should focus his or her attention on sexually arousing the Primary Magician. This leaves the Primary Magician free to totally focus on the symbol. There are three results to this: Focusing on the image turns the attention inward. The inverted position increases blood flow to the head. The sexual stimulation alters the state of consciousness.

Step Four

This should continue for as long as possible, sending the Primary Magician into waves of delirium during the sederunt or Kabalistic Sexual Trance as he or she stares at the symbol.

Step Five

Whether or not the Primary Magician achieves orgasm(s) or ejaculation is unimportant. What is important is maintaining the trance state. While the Primary Magician is in this altered state of consciousness, visions—visual, aural, scent, touch, or just increased intuition—will be experienced.

Step Six

When the Primary Magician can no longer maintain the trance, the ritual is over. Orgasm and ejaculation may or may not have occurred. For this ritual, such events are irrelevant. What has been important is achieving the three goals and maintaining them.

Step Seven

Perform an appropriate banishing and give the license to depart to any spirits which may have been brought there by the ritual. Conclude by making a record of what was experienced in your magical diary. Try to record any of the visions in detail and without interpretation (although the interpretation can be listed separately). The reason for this is simple: even though the raw data of the vision may be accurate, your interpretation at the time may be incorrect.

6

Duofocal Sex Magick

Duofocal sex magick focuses on the cycling of energy by a duo, a pair. In most books on sex magick, this is limited to a heterosexual couple where the male is the magician, and the woman is just his assistant. However, just as Monofocal sex magick does not have to involve only one person, Duofocal sex magick is not limited exclusively to a pair.

For example, a single person can visualize working with a partner. With practice, the visualization can become so strong that, for all practical purposes, it is a form of *duomagia* (sex magick for a couple) even though only one person is involved on this plane. Similarly, a group of magicians could focus on helping one couple in a sex magick ritual. Again, for it to be Duofocal sex magic, the focus must be on the couple, not on the group.

This brings us to an analysis of Duofocal sex magick and how to work with its energies. Perhaps it is most easily understood with the help of the titles of two pop songs.

"What's Love Got To Do With It?"

Previously I described the idea of romantic or courtly love and how it is a rather new concept in the history of humanity. Even newer is the use of the word 'love' to describe the main energy relationships involved in sex magick.

Because of the way society has come to view love, the term now has an amorphous meaning, different for virtually everyone. For example, ask people what they think 'to be in love' means, and you'll get a different answer from every person you talk to. The numerous meanings of this simple word don't stop here.

In English we have put a variety of feelings and ideas into this one word, love. Hence, you can love your goldfish, your cat, your mother, your father, your brother, your sister, your girlfriend, your boyfriend, your husband, or your wife. Even though we use the same word to describe our feelings, each type of love is different. And, if we add to this the notions of advertisers, we can also love cars, foods, soaps, and even underarm deodorants! There are even grander uses of the word such as when we feel love for (or from) the Divine or for all humanity.

There is a theory known as *General Semantics* (originally developed by Alfred Korzybski [1879—1950]) which holds that one of the major causes of problems in the world is simply that people use the same words while meaning different things. Thus, two countries could talk about 'freedom', but to one government that means the people are free to choose what they want to do while to the other government it means that the rulers are free to decide the fate of the country and its people. The governments could literally, and in good faith, make an agreement that there is going

to be freedom in both countries. But when country A has freedom according to their notions it could cause disagreement, hostility, and even war with country B. This is because country B feels that country A is not following the agreement, even though the leaders of country A believe they have done so.

More to the point, two people could claim that they love each other, but later learn that to each the meaning of love was different. Their months or even years of miscommunication can lead to disappointment, breakup, and even violent anger.

In sex magick, especially Duofocal sex magick, the notion of love is very important. Some sex magicians will hold up the second half of Crowley's famous dictum, 'Love is the law, love under will', as an important aspect of sex magick—while keeping its inner meaning a secret. With a little digging, though, that secret can be revealed.

In *Magick Without Tears*, Crowley wrote 'love under will' means the uniting of opposites. He goes on to say that "love must be 'under will' if it is to be properly directed. You must find your 'True Will' and make all your actions subservient to the one great purpose."

Finding your True Will is not so easily done. Your True Will, in this context, means your true purpose in life. This purpose is completely in harmony with the world, the universe, and the Divine. If it is not in this harmony, then it cannot be your True Will. Others who are not following their True Wills may oppose you, and according to Crowley you then have the right to oppose them. Your True Will may be discovered through meditation, magick, divination, and initiatory experiences.

Once you have discovered your True Will, or if you wish to use magick to help you make this discovery, then you can use this Will to control 'love', the union of opposites.

In magick, then, love is not an amorphous term that means different things to different people. Rather, love is a specific process. Magical love is the uniting of opposites. And in sex magick, it means the uniting of opposite forms of sexual energy: those forms termed magnetic and electric, female and male, yin and yang. Love is the law—a specific law of nature. Opposites of the same type of energy are always trying to combine. But for magick—the art and science of causing a willed change to occur—love [must be] under [the control of one's True] Will.

"The Power of Love"

If you hang two magnets in the air on separate strings, they will simply stay in vertical lines, pulled by gravity toward the centre of the earth. Move them near one another and they will defy the pull of gravity so that their opposite poles will try to unite. It requires power and energy to overcome the force of gravity, so the 'magical love' exhibited by magnets is a true form of power.

We can also say that, like the words of the pop song, 'the power of love' is a very strong power. Indeed, if the energy is cycled between a couple practicing sex magick, that energy may increase with each breath. This means that unlike the bonding of opposite poles of a magnet where the amount of energy stays static (or even decreases at a glacially slow rate), the power of love that can be created by trained Duofocal sex magicians increases over time.

To be specific, the energy raised during Duofocal sex magick will continue to increase during the ritual. However, extending the ritual will, at some point, begin to produce negative effects. The ideal length of time of a Duofocal sex magick ritual cannot be determined by a hard and fast rule.

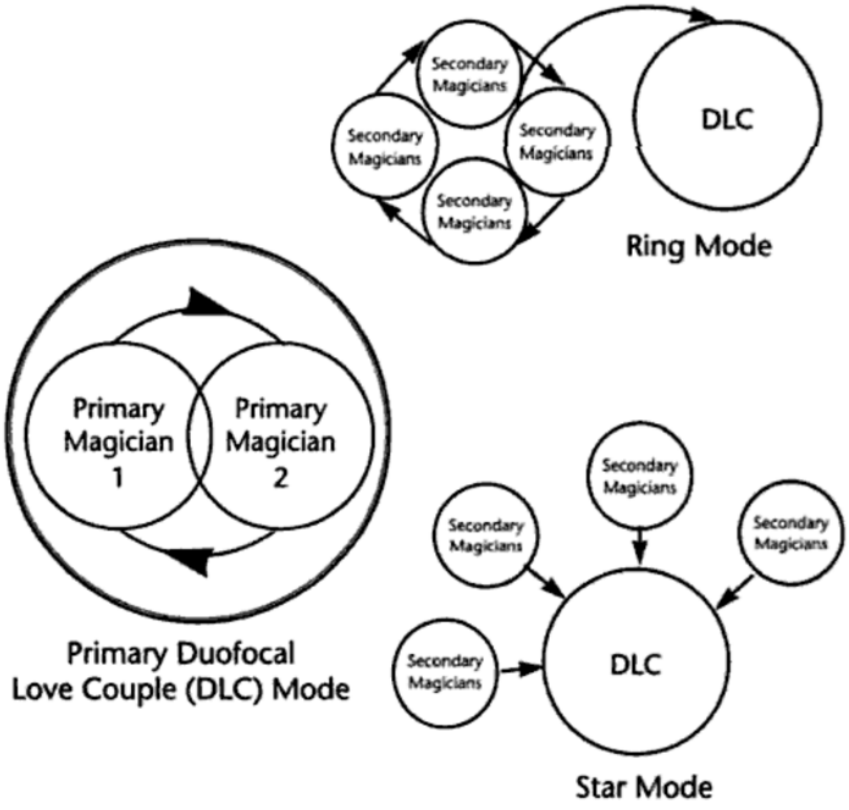
It will depend on such variables as the health and energy level of the participants as well as their experience in working with the energies raised during sexual activity. If you are already tired, in a grumpy mood, and thinking about having to get up early the next morning, the point where you start to have negative returns may come sooner than if you are rested and looking forward to the ritual you are about to perform. The environment is an important variable, too. A quiet, undisturbed environment will have a far different effect on the couple practicing Duofocal sex magick than an environment filled with interruptions.

Keeping a magical diary can help you learn when you function best and how long your sex magick ritual should be. However, the best way to learn this is to forget about planning the length of time a Duofocal sex magick ritual should last. Instead, learn to sense the patterns of magical energy as they flow within you and your partner through the techniques already given. Listen to what your senses and experience tell you. In this way you will be able to know when it is time to stop gathering the energy and to direct it, through force of Will, toward your magical goal.

Duofocal Sex Magick Modes

As you can see from the chart below, there is no Independent Mode or Magician/Assistant Mode. This is because, in this mode, there are always two Primary Magicians that form a unit I call the *Duofocal Love Couple* or DLC. The DLC functions as a single entity.

In Duofocal sex magick there are three modes. The first is the Primary DLC mode. This mode requires two entities. Although in most books on sex magick the DLC is composed of a male and female, there is no reason that this cannot be either a same-sex couple or a couple composed of a human and a non-physical being.



Modes of Duofocal Sex Magick

Some people claim that same-sex couples cannot efficiently become a DLC. The reason for this, they claim, is because both primary magicians in a DLC would be using the same type of energy—magnetic or electric, male or female, yin or yang. Others would say that there is nothing wrong with mixing energies of the same type. I think, however, that both ideas are flawed. First, no human has perfectly male or perfectly female energy.

We are all mixtures of both electric and magnetic, yin and yang. The very symbol for yin and yang (shows that the mixture of energy is not steady. It changes and evolves, depending on everything from attitude, health, and state of mind to (according to the Oriental medicine) the time of day. On this basis, a Primary Magician of a same sex DLC brings out the energies of the other Primary Magician. Together, they blend the opposing aspects of the magical energy that is within them. Thus, the same-sex DLC is not limited to using only one type of energy.

My second reason for finding disagreement in the anti-same-sex notion is my understanding of the famous statement that opposites attract. It may be famous, but it is false. The truth is that 'likes seek completion'. The positive pole of a magnet is most attracted to the magnetic energy that will complete and balance its energy. It will not be attracted to a piece of wood or glass of water. People are not attracted to their opposites; they are attracted to those who, in some way, make them feel complete. Thus, a same-sex couple does not simply mix energies of the same type. Rather, they bring out different aspects of their magical energy.

As the Primary Magician was the focus of energy in the various modes of Monofocal sex magick the DLC becomes the focus of energy in the modes of Duofocal sex magick. The Star and Ring Modes focus their energy on the DLC. Otherwise, the descriptions and instructions I gave for these latter two modes of Duofocal sex magick are the same as they were for Monofocal sex magick. And, as in Monofocal sex magick, there may be blended forms of the last two modes, forming a Ring/Star mode of Duofocal sex magick.

A Duofocal Sex Magick Ritual

Step One

You and your DLC partner (and the Star and/or Ring, if they are involved) should be aware of the purpose of the ritual. Someone should perform a divination to determine the result of performing the ritual. Then, all the participants should decide if they still want to perform the ritual, thus accepting the responsibility for their actions.

Step Two

Design a suitable sigil to represent the purpose of the magical ritual. Either use a design from a traditional source or create one of your own based on any of the methods already described.

Step Three

Make several large versions of the symbol and put them all around the room where the ritual will be performed. Include at least one on the ceiling. No matter which way you look, you should be able to see a copy of the sigil.

Step Four

The room where you will be performing this ritual should be made appropriate to what you want. You might wish to have a mattress or futon available and have candles or lights of a colour that is appropriate to your ritual. Appropriate music, incense, and any other additions designed to enhance the ritual, mood, or environment may be used.

Step Five

Separately, you and the other participants should shower and dry yourselves, afterward adding scented oils to your bodies. Then you should enter the room where the ritual is about to be performed and do the appropriate banishings.

Step Six

You and your DLC partner should move to the place where the ritual will be performed—the 'Place of Comfort'. You and your partner should begin to caress, kiss, and adore each other. Slowly, you remove each other's clothes. If you wish, you may apply lubricating oils to each other. Caress each other freely, exploring with eye, ear, mouth, voice, hand, foot, tongue, etc.

At this point of the ritual, you should not think of the rite. Rather, you and your partner should focus on your feelings and sensations. Let your sexual imaginations run free. Become totally aroused. Note: If using the Ring mode, the secondary magicians can help arouse the DLC from the beginning of this step to the end of the ritual.

Step Seven

When you and your DLC partner are ready, begin intercourse (note: in a female/female DLC, your vulvas should be pressed against each other, a technique known as *tribadism*). When you are both comfortable, *relax!* Stop your pelvic motions. Look into each other's eyes. Consider that you are going to perform a great magical work.

Step Eight

Begin very slow thrusting or rocking motions. Link the speed of your motion to your breathing speed. Focus on cycling the energy moving between you and your DLC partner until the sensation of the moving energy becomes automatic.

Step Nine

As you and your DLC partner become more involved this part of the rite, start looking at the symbols that are posted around you. Don't worry about the meanings. Your subconscious already knows them. Just look at the symbols.

Step Ten

Allow your passions to dictate the speed of your movements until intercourse is quite rigorous. If you wish, change the positions of your intercourse. This is why it is necessary to hang copies of your sigil all over your room. No matter where you look, no matter what position you are in, you should be able to see a copy of the symbol. Some sex magicians even use body paint to put the symbol on the skin of their partners. If the magical energy is moving automatically, both and your DLC partner should focus as much as possible on the sigil. If you sense that the energy has stopped moving automatically, temporarily focus on the sexual arousal.

Step Eleven

This is the sederunt. Continue the work of Step Ten until final ejaculations and/or orgasms. If you and your DLC partner have worked together for some time and know each other's sexual responses, it would be best if you both could do this at about the same time. In the real world, however, the so-called 'mutual orgasm' is not very common.

Step Twelve

Stay coupled with the genitals held together (for example, the detumescent penis can remain in the vagina) for as long as possible. After about fifteen minutes of this, however, many people will have reached the point of negative returns. During this time, you and your DLC partner may caress each other, but you should refrain from unnecessary speaking.

Step Thirteen

When everyone involved has recovered their energy, you should dress, repeat the banishings (including the license to depart) and make a record of the ritual in your magical diary.

The length of time of actual intercourse (or genital-to-genital activity) is not critical, but there must be enough time allowed to build up the energy which is released with the thought of the symbol at the moment of orgasm/ejaculation on the part of each member of the DLC. A minimum of ten minutes is appropriate, but over half an hour is usually unnecessary. Previous experimentation with energy and sexuality until reaching the point of negative returns will allow you to judge the best length of time for this period.

Elongated periods of sexual intercourse have various problems associated with them. While most women can have intercourse for long periods, some may notice soreness or have insufficient vaginal lubrication. Using a high-quality sexual lubricant can resolve the latter problem. Practice with elongated periods of intercourse during non-ritual times can help overcome soreness.

Men have two potential problems. The first, more common among younger men, is ejaculation before the desired time—what is usually called 'premature ejaculation'. The second, more common to older men, is the inability to attain and maintain an erection. In most instances, both problems can be resolved using exercises like those in Chapter Three.

Diabetes, high blood pressure (as well as certain drugs used to combat high blood pressure), and/or an enlarged prostate can also cause a man to have difficulty in attaining and maintaining an erection. There are substances obtainable at health food stores (including zinc, saw palmetto, and yohimbe) that may help. Continued problems in this area suggest a visit to your physician. You may find it awkward to discuss sexual difficulties with your physician, but it must be done if you are going to perform sex magick.

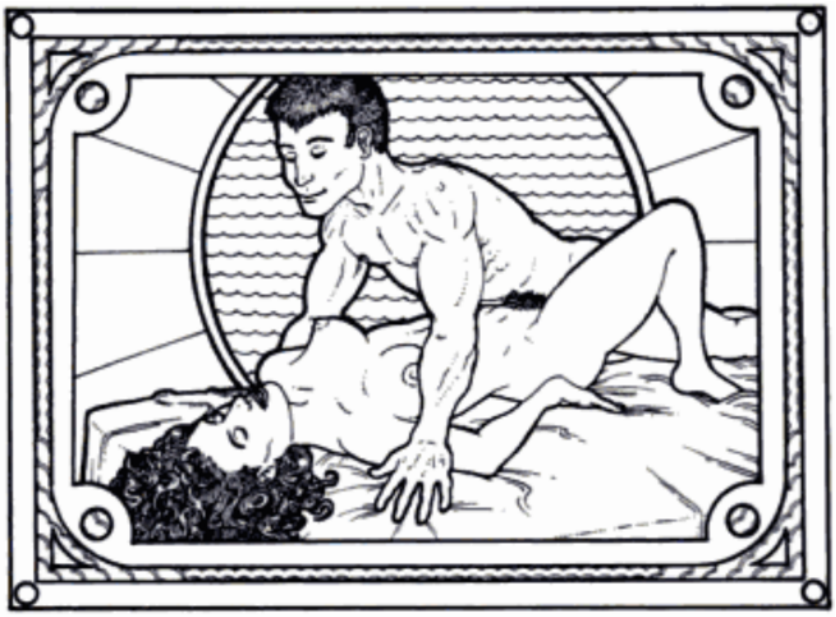
As a reminder, this ritual may be performed by same-sex DLCs. It may also be done using oral sex or anal sex. Regardless of your sexual preference, if you are a woman and participate in anal sex, any object inserted into the rectum—fingers, toys, or a penis—*must* be thoroughly cleansed *before* vaginal insertion, even if condoms or gloves were used.

Duofocal Sexual Positions

The sexual position held by the DLC at the moment of orgasm is important. The following descriptions of sexual positions and their uses in sex magick are only suggestions. However, many sex magicians have found these tips to be helpful, and they are a good place to start. With practice, you may discover that each position has many other uses or that certain described uses are not accurate for you and your partner(s). Experience will be your best teacher.

MISSIONARY POSITION

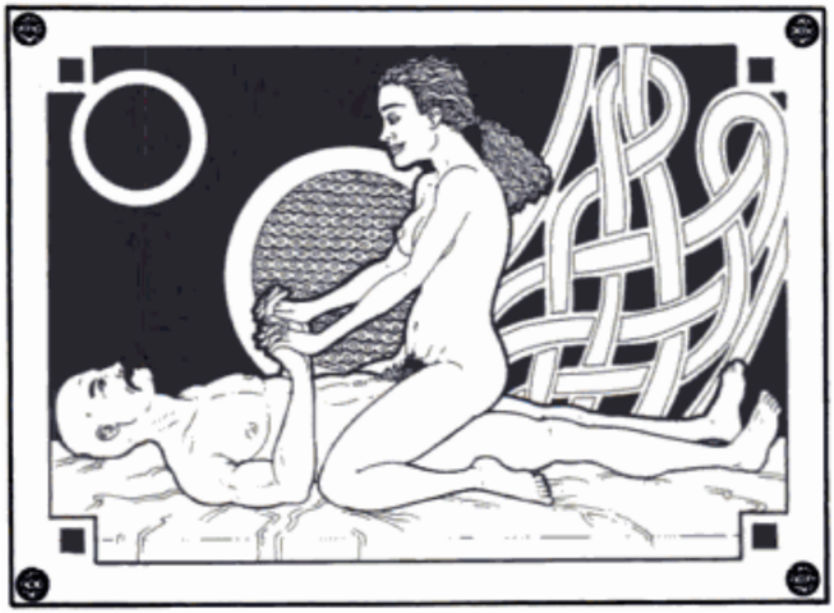
The familiar man-on-top position is good for situations where magick is done to positively affect the man's environment (i.e., allow him to get a raise, get a better job, improve health, etc.).



Missionary Position

WOMAN SUPERIOR 1

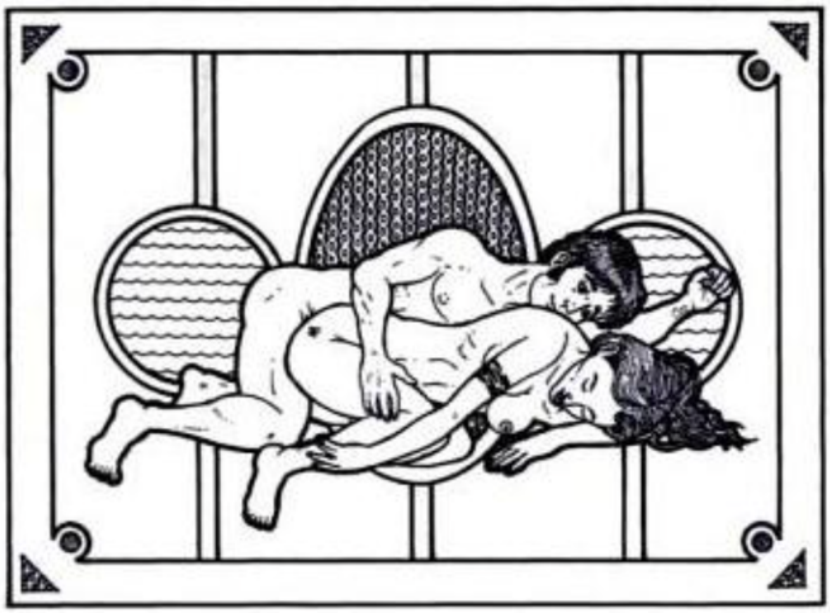
This position, with the woman on top, looking at the face of her partner (popularly called 'cowgirl style') is effective for situations where magick is done to positively affect the woman's environment.



Woman Superior 1. Not only does this position put the woman in charge of the sex magick ritual, but it also allows her to control the depth and angle of penetration. Many men find this position helps them control premature ejaculation.

MAN BEHIND

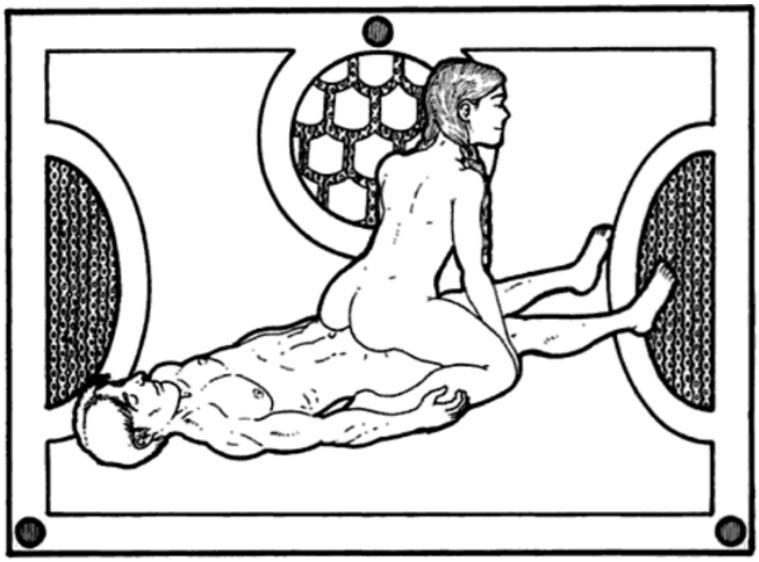
Whether lying like spoons with the man behind his partner or kneeling with the male behind his partner (a position commonly called 'doggie style'), this position is good for sending energy—such as healing—to a friend of the man. Many people find the energy and power of this position to be incredibly stimulating and highly charged for sex magick.



Man Behind: Spoons

WOMAN SUPERIOR 2

Frequently called the 'Reverse Cowgirl' position, this variation can be used for sending energy to a friend of the woman. It is essentially the same as Woman Superior 1, but the woman is facing the feet of her partner.



The 'Reverse Cowgirl' position is also incredibly powerful for achieving deep meditative states.

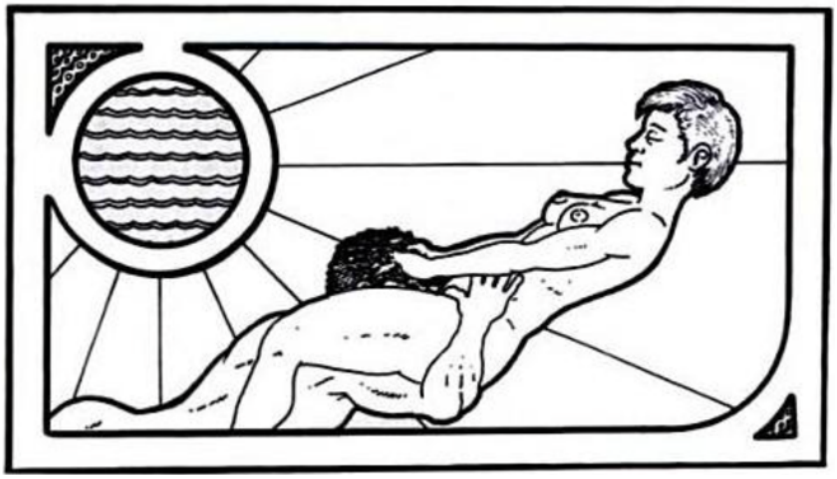
Oral-Genital Positions

These are varied according to the three most common methods; each has a wide variety of positions. The positions can have one person sitting and the other kneeling in front of him or her, one person lying on his or her back while the other performs oral sex or lying head-to-toe. That last is frequently limited to mutual oral-genital sexual techniques. The three methods are:

FELLATIO, where the woman performs oral sex on the man. It is a form of Monofocal sex magick and is very good for helping the man magically achieve his goals both on the physical plane and on the spiritual plane.

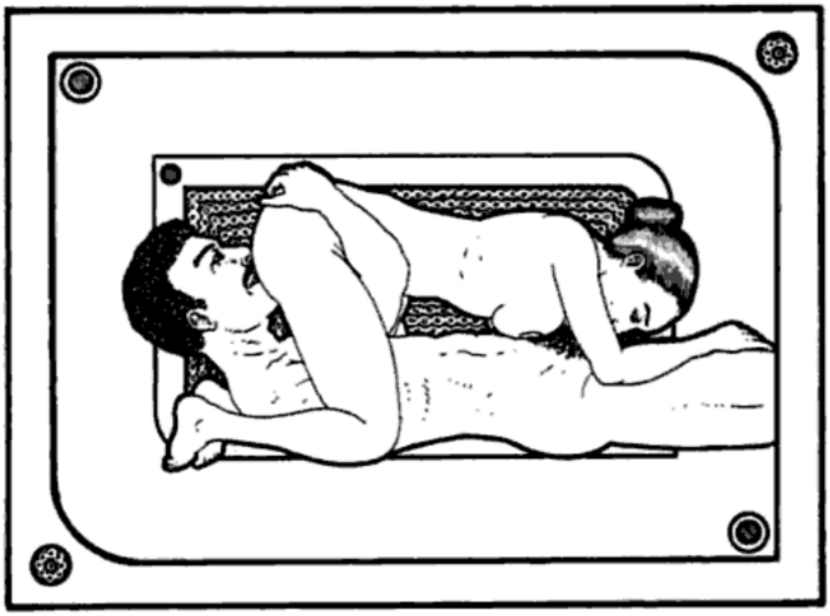
Fellatio

CUNNILINGUS, where the man performs oral sex on the woman. It is also a form of Monofocal sex magick with the purpose of helping a woman achieve her goals, both on the physical plane and the spiritual plane.



Cunnilingus

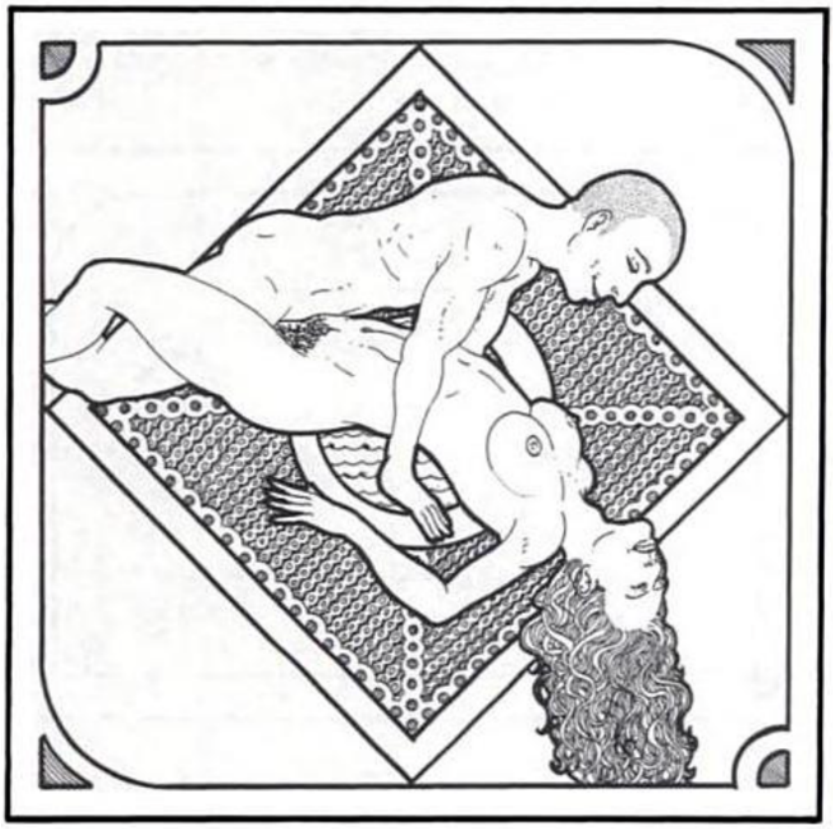
MUTUAL ORAL SEX, where each partner of a DLC is performing oral sex on the other partner. This is especially good for working with the flow of magical energy and for healing.



Mutual Oral Sex

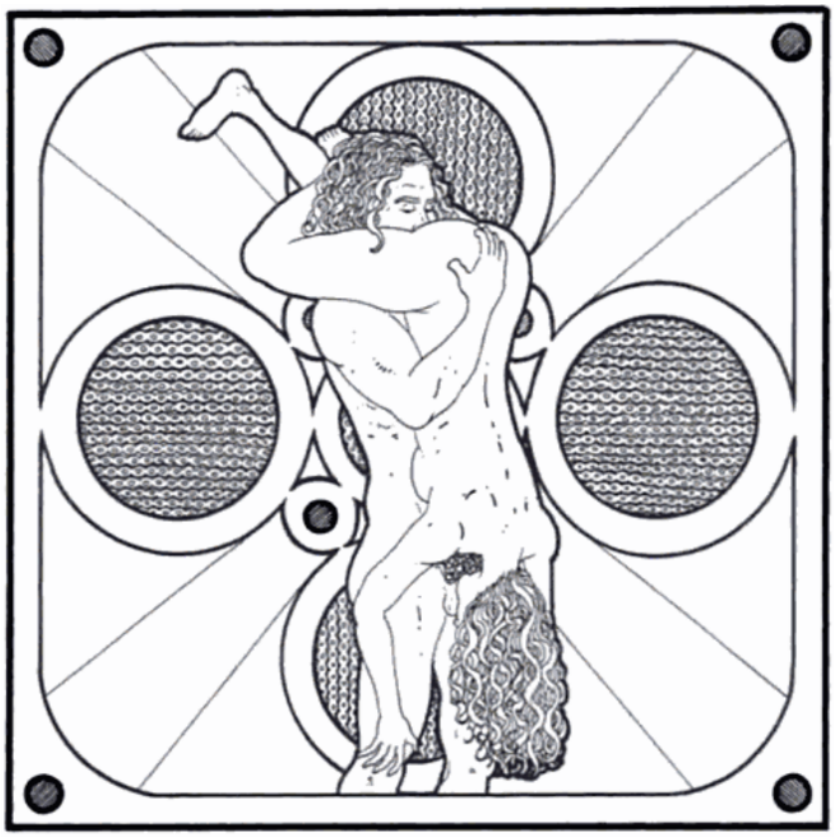
Divinatory Positions

When the magical intention is divination, the positions used are those where one person has his or her head below the rest of the body. This increases the amount of blood flowing to the brain and, combined with the effects of sexual arousal, can greatly aid in divination and/or prophecy. The simplest way to do this is to have one person lie with his or her head off the end of a mattress or futon, with the partner on top of him or her.



Basic Divinatory Position. Although most sex magicians perform rituals in specially prepared, indoor temples, there is no reason to be limited in this way. As many mystics say, "Your body is your temple." Rituals can be performed anywhere. Outside, you can use a grassy hill. One member of the DLC would have his or her head lower than the rest of the body. This can result in that person having divinatory or oracular visions or sensations. Indoors, this position can be achieved with a person's head going over the side of a mattress. Pillows can also be arranged to achieve this effect.

For people who are strong and light, a more advanced divinatory position is known as the Crow. Here one magician (usually a man) stands while the other magician inverts himself or herself so that the standing magician must support the entire weight of the inverted magician. (A less strenuous version has the supporting partner in a strong, comfortable chair.) The position is such that the inverted magician may perform oral sex on the standing magician while the standing magician reciprocates. The inverted magician usually wraps his or her legs around the standing magician's neck and holds tightly with his or her arms. Recently, a correspondent from Denmark told me that he did this in a sauna(!) and had remarkable results.



The crow

Books such as the *Kama Sutra* by Vatsyayana or *Sexual Secrets* by Slinger and Douglas describe and/or show a wide variety of sexual positions. With the above examples you should be able to pick a position which is ideal for the purpose of your sex magick ritual.

As I stated, the positions and their uses as described above are suggestions which many have found to be practical. Obviously, there are many other positions which could be described as well as variations on the ones that were given. Once you have attained a degree of success with the above, you should certainly experiment with as many variations and positions as you desire.

Such sexual experimentation can teach you a great deal about yourself, about your partner(s), and about how sex magick works for you. Besides, sexual experimentation can be very enjoyable. But ritual is not the time to try new, unfamiliar things. If you feel a sexual position that you have not performed previously with the partner of this ritual is appropriate, it should be practiced beforehand so that both of you know the most comfortable way to hold the position for several minutes.

The Great Rite

Since its first publicity in the 1950s by Gerald Gardner, and its growing popularity thanks to the efforts of people such as Ray Buckland, Scott Cunningham, Janet and Stewart Farrar, Alex Sanders, Doreen Valiente, and many more, Witchcraft and other forms of Neopaganism have become an important spiritual, religious, and magical trend. When anything grows as fast as this

movement has, it is bound to attract worthless hangers-on as well as detractors, resulting in controversy and disagreement. Currently, many are debating the validity of modern witchcraft's sources. That, however, is a discussion for people with far more expertise on those subjects. I will not add to the divisiveness.

Like it or not, witchcraft and Wicca are here to stay. And although some people have denied it, the Great Rite has been, and is, an important aspect of the Craft of the Wise. This does not mean that anyone should be forced to have sex to become a member of any level of Neopaganism. Forced sex, for whatever purpose, is still rape. Nor does it mean that anybody should have to participate in the Great Rite at any time. That choice should be left up to the participating individuals.

When I was first brought into the Craft close to twenty years ago, I was clearly told before my first initiation that I would have to perform the Great Rite to achieve the highest degree of the tradition in which I was involved. However, the only reason for taking this degree would be to start my own 'daughter coven' to the main or 'mother coven'. If I didn't want to do that, I would never have to perform the Great Rite. I think that this was open, non-coercive, and fair.

The Great Rite, in many ways, is closer to eastern Tantric sexual practices than it is to Western sex magick. Still, because of its value to the many tens of thousands of Neopagans here in the West, I feel that it is appropriate to describe it here. In this rite, a deity is invoked into the bodies of each of the participants. The humans 'step aside', so to speak, and allow the non-physical deities to experience the joy of physical union. While this is done freely and as a gift to the gods, it is hoped that the deities invoked will return the favour by blessing or giving a gift to the magicians involved in the ritual.

DRAWING DOWN THE MOON AND SUN

The ritual of 'calling' or bringing a goddess into the body of a woman has been termed 'Drawing Down the Moon'. Recently, a version of bringing a god into the body of a male has been called 'Drawing Down the Sun.' Some people have experimented with sexual role reversals during these rites.

Drawing Down the Moon

The method of Drawing Down the Moon is rather simple for experienced magicians. The woman simply allows her mind to go blank, frequently entering a trance-like state. The man then yokes a particular goddess into the body of the woman. For example, in *Eight Sabbats for Witches* by Janet and Stewart Farrar, they have the man giving this invocation to bring Aradia into the woman:

I invoke thee and call upon thee, Mighty Mother of us all, bringer of all fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this thy servant and priestess.

After a short time, the chosen goddess inhabits the body of the woman so that she may continue to experience the worship of the male magician on the physical plane. He then honours and worships the goddess in front of him. Again, the Farrars suggest the following:

Hail, Aradia! From the Amalthean Horn Pour forth thy store of love; I lowly bend before thee, I adore thee to the end....

Finally, the Goddess, through the body of the woman, greets he who has summoned Her.

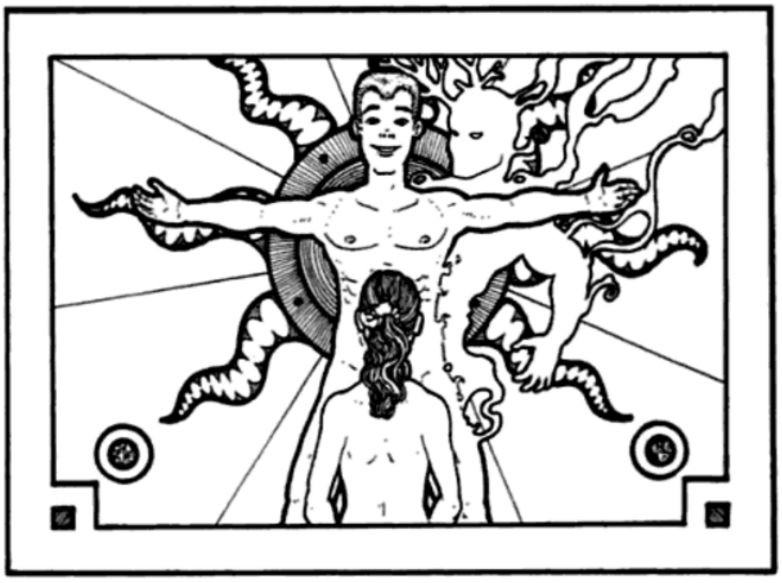
The method of Drawing Down the Sun is identical, except that it is the man who makes his mind a blank and the woman magician who calls the chosen god into the man. *In The Witches' Way*, the Farrars suggest this as part of the invocation:

...I do invoke thee, Mighty Father of us all... Come in answer to my call! Descend, I pray thee, in thy servant and priest.

An appropriate greeting by the woman to the God, based on the one given above, might be:

Hail, Pan! From the sacred lance pour forth thy store of love. I lowly bend before thee, I adore thee to the end.

Then the invoked God, through which the body of the man into which He has been invoked, greets he the who has summoned Him.



Drawing Down the Sun

THE GREAT RITE: SINGLE DEITY

For people not used to working with the energy of the deities, working with two deities, as in the standard Great Rite, can be very difficult. So before giving a full version of the Great Rite, I am going to share a variation which is used by some sex magicians. It assumes that non-physical entities—even the gods—enjoy the physical sensations of sex. In their native, non-physical forms, they cannot experience the joy of sexual expression. Here, a deity is called into only one member of the DLC. The deity receives the pleasure of experiencing sex with a man or woman, while the other magician has the unbelievable experience of having sex with a god or goddess. The human shares sexual energy with the invoked deity, and it is hoped that the deity will return the favour by granting a blessing or boon.

In this example, a woman magician is the one who is controlling the ritual and invoking a god into her partner. However, this may be reversed. A goddess may be brought into the body of the female Primary Magician. She is then worshiped, through sexuality, by her partner. Also, you may wish to experiment with calling a goddess into a male and a god into a female. Same-sex DLCs can perform this ritual, too.

Step One

The members of the DLC (and of the Star and/or Ring, if they are involved) should be aware of the purpose of the ritual. A divination should be performed with the DLC to determine the result of performing the ritual. Then the participants decide if they still want to perform the ritual, thus accepting the responsibility for their actions.

Step Two

Design a suitable calling for a particular god into the male Primary Magician. The female Primary Magician should get an okay for the invocation from her partner.

Step Three

Make the room where you will be performing this ritual appropriate to the qualities of the deity you are calling. You might wish to have a mattress or futon available and have candles or lights of a colour which is apropos to your ritual. Appropriate music, incense, and any other additions may be used.

Step Four

Separately, the DLC should shower and dry themselves, afterward adding scented oils to their bodies. Everyone enters the room where the ritual is about to be performed and does the appropriate banishings.

Step Five

The female Primary Magician should perform the calling. The male allows his mind to go blank and lets his consciousness step aside. When the woman is sure that the chosen God is now inhabiting the body of her partner, she should greet and honour him like the God he is.

Step Six

She should lead her partner to the 'Place of Comfort', the main section of the ritual will be performed. She and her DLC partner begin to caress, kiss, and adore each other. Slowly, they

remove each other's clothes. If they wish, they may apply scented oils to one another and caress each other freely. They explore each other's bodies with eye, ear, mouth, voice, hand, foot, tongue, etc.

At this point of the ritual, the Primary Magician should not think of the rite. Instead, she should focus on her erotic feelings and sensations. As the Primary Magician you should let your sexual imagination run free. Most importantly, understand that you are not having sex with the other Primary Magician, you are having sex with the deity that has been called into his body. It is the God who is having sex with you.

Step Seven

Begin the intercourse. Change positions as desired. Allow the intensity of the sexuality to build. Expand this period and the exchange of energy until you experience final orgasms/ejaculations.

Step Eight

When finished with the previous step, thank the deity for attending and, of course, honouring you with His sexuality. If you wish, add that you hope He enjoyed having sex with you. You are, after all, a mere mortal to his omniscience! Let the God depart.

Step Nine

Dress, repeat the banishings, and make a record of the ritual in your magical diary.

THE GREAT RITE: STANDARD METHOD

Performing a full Great Rite, where a deity is invoked into both Primary Magicians, has advantages and disadvantages. It literally requires that both Primary Magicians are well-trained and can step aside to allow another entity to inhabit their bodies. Another major difference is that in Step Five, a god or goddess is called into the body of another person, one at a time. Thus, both members of the DLC either experience Drawing Down the Moon or Drawing Down the Sun in this step. Otherwise, the ritual is basically the same.

This ritual may also be performed for the purpose of simply drawing you closer to the deities invoked. If you use this or the previous version of the ritual in the hope that the deities may grant you a desired gift, you might post sigils (as described earlier) that the deities, being linked to you and your subconscious, will understand.

Step One

Design a suitable calling for a particular God into the male Primary Magician. The woman Primary Magician should get an okay for the invocation from her partner. Likewise, design a suitable calling for a particular Goddess into the female Primary Magician. The male PM should also get an okay for the invocation from his partner.

Step Two

The members of the DLC (and of the Star and/or Ring, if involved) should be aware of the purpose of the ritual. A divination should be performed with the DLC to determine the result of

performing the ritual. Then the participants decide if they still want to perform the ritual, thus accepting responsibility for their actions.

Step Three

Make the room where you will be performing this ritual appropriate to both the deities to be invoked and the goal of the ritual. You might wish to have a mattress or futon available and have candles or lights of a colour which is apropos to your ritual. Appropriate music, incense, and any other additions may be used.

Step Four

Separately, the DLC should shower and dry themselves. Afterward, if they wish, they may add scented oils to their bodies. Now you should enter the room where the ritual is about to be performed and do the appropriate banishings.

Step Five

The male Primary Magician should perform the calling. The female allows her consciousness to step aside. When he is sure that the chosen Goddess is now inhabiting the body of his partner, he should greet and honour Her like the Goddess She is. The Goddess in the female PM repeats this process for the male PM. (If desired, this can be performed in the opposite way: the God may be invoked first, followed by the invocation of the selected Goddess.)

Step Six

Together, you should go to the Place of Comfort. What the DLC does now is up to them. After all, they are no longer simply Primary Magicians in a Duofocal sex magick ritual—they are gods!

Step Seven

The gods use the bodies of the DLC as they will until final orgasms/ejaculations. The couple may wish to stay joined for several minutes thereafter.

(Although the deities invoked will sexually use the gift of your bodies as they will, this does not mean that you will not experience the pleasurable sensations of physical sexuality. This also means you might also experience sensations—total, unstoppable eroticism—you would normally not wish to have. You should be prepared for this possibility. This ritual, as well as any form of sex magick, is not an excuse to allow another person or even a non-physical entity to cross the limits you set for yourself. If you find yourself uncomfortable at any time, you should use your force of Will to re-take control of your body, dismiss the invoked deity, perform the banishings, and end the ritual.)

Step Eight

Eventually, the invoked deities, having finished with their part of the ritual, will depart from the DLC's bodies. You should thank the deities for giving you the pleasure of allowing them to inhabit your bodies and hope that they enjoyed having physical sex with each other—something non-physical entities obviously cannot do.

Step Nine

Dress, repeat the banishings, and make a record of the ritual in your magical diary.

Know Your Deities

In the past, magicians have generally agreed that it is not a good idea to mix pantheons (or even mix relationships between pairs of deities within a pantheon). Over the last decade or two, however, a change has occurred due to the growth of books about Witchcraft or Wicca. With the huge number of books, and the relatively small number of initiatory covens, more and more people have become self-taught Neopagans. Without training from a Craft elder, some of these people were not limited by the idea that you should not mix pantheons. Perhaps the greatest example of this is that the beautiful chant that recognizes and honours the many forms of the Goddess ("Isis, Astarte, Diana, Hecate, Demeter, Kali, Innana") is now used by some Wiccans to call the Goddess. However, if one is doing, for example, a ritual for healing, I am not sure that calling on Hecate and Kali is such a great idea! The healing you get, might not be the type you desired.

I would contend that the type of pantheon mixing described above usually comes from a lack of information. You should know something about the nature of the deities you invoke. Deities can get upset, too. If you ask them to have sex with a deity, they have spent thousands of years fighting, you might have a problem! Not knowing who you are invoking may lead to ineffective magical workings or results that are the exact opposite of your intention.

On the other hand, there are some more advanced magicians, both Wiccan and ceremonial, who have begun to experiment with what I call *trans-pantheonic pairings* (see, for example, the works of Nema). Those who enter this realm from a basis of knowledge have had some remarkably good results. By performing the Great Rite with trans-pantheonic pairings, they have learned much about the nature of each deity they work with, as well as how they interrelate with each other and with humanity.

But most dangerously, some magicians have allowed non-physical entities who are neither gods nor goddesses to be invoked into them.

As mentioned earlier, some people have claimed that the beginnings of what they call 'Crowley's decline' began when he invoked an evil demon into himself and never properly banished it. (Others, of course, disagree with this theory.) I would suggest that you follow the rule described earlier: invoke gods and goddesses, and evoke other non-physical entities. Unless you have a great deal of experience as a magician, as a sex magician, and have performed many invocations, I do not recommend invoking anything other than a god or goddess.

Ritual Design in This Book

Most books that tell you how to do rituals and achieve various effects are one of two types: either philosophical or 'cookbook'. The philosophical books speak in broad terms and have little in the way of 'do-this, do-that' instructions on how to do specific rituals. The cookbook volumes tend to focus on giving lots of precise directions for rituals (sometimes leaving out important things such as how to work with magical energy). The former books frequently leave people puzzled for lack of precision and the latter frequently leave readers frightened over dangers that might occur if they make even a small error in a long list of ritual instructions.

In this book, I am trying to cross over between the two. Because of that, the descriptions of rituals in this book are loose. By this I mean that even though each step of a ritual is described, it

is not described so completely that nothing is left for the magician but to follow each step to the letter. This is intentional, and for an important reason.

To give overly detailed instructions would misrepresent the very nature of sex magick. It would imply that sex magick should be used in only one way. But sex magick is not a single system. It is a variety of techniques that can be used in any magical system. By giving general instructions and being precise (but not overly so) in those instructions, I hope you can take sex magick and add it to the magical system you now practice.

Overly precise instructions are great for people who are just starting out. They give a sense of security and safety. But sex magick is not intended for beginners. Beginners should learn a magical system first, and then incorporate sex magick into that system.

The Kabalistic Sex Magick Trance

Previously I talked briefly about the Kabalistic Sex Magick Trance (KSMT), but until now, I have not really described either the method or the results. That will be remedied in this section.

The technique I am about to describe is exceedingly dangerous! No, I do not mean that you will come to physical, mental, or spiritual harm. Rather, the KSMT will open you to new ideas, new concepts, and new experiences that will take you to a new level of awareness. To my mind, this is the key ritual of a new, physical spirituality, one that will change your life. It is dangerous because most people simply do not want to change their lives. Most people, especially as they move into their middle to late thirties, become more set in their ways. Even many magicians who seem so open and enlightening in their youth end up in later years becoming dogmatic and even vitriolic when approaching those who threaten their precious self-image. For example, Israel Regardie, in a review of a book by Kenneth Grant, became exceedingly acerbic and nasty. One person who was well known in the Wiccan community would give bad reviews to any book in which he was not mentioned. In my own case, a person recently showed a great deal of animosity toward me because I shared a magical technique that was different from the one he used. Beware of those who say magick must be done their way.

Assuming that you are someone willing to explore, experiment, and take chances, I want to draw your attention back to Chapter Four, where I described how to construct talismans. If you look at the structure of the chapter, you will see that it moves from predesigned talismans to ones that follow sets of rules in their construction to totally freeform designs. Although freeform in design, they still have a specific purpose.

But what if we created an object with a sigil on it using automatic drawing with no intent or purpose? The result would be a freeform talisman with an unknown—unplanned and totally free—purpose. Since my definition of a talisman includes the idea of it having a specific purpose, this object would not, strictly speaking, be a talisman. And frankly, I would not want to use magick to charge an object with a purpose of which I am not aware. So, making a talisman without a purpose you know, and control is not something I recommend.

But what if it is not a talisman you are making? What if your goal is to simply open yourself up to whatever comes? If you always direct the purpose of rituals, you may not be able to get beyond your notions of reality. The KSMT can help you break through those barriers.

I have one more warning—be sure your banishings are effective before attempting this ritual. In this way, there will be no chance of accidental possession or obsession by unwanted entities. I would suggest that you work for a minimum of six months doing banishing daily, although you will have to be the final arbiter as to how effective your banishings really are.

Step One

The members of the DLC (and of the Star and/or Ring, if they are involved) should be aware of the (non-) purpose of the ritual. A divination should be performed with the DLC to determine the result of performing the ritual. Then the participants decide if they still want to perform the ritual, thus accepting the responsibility for their actions.

Step Two

Make the room where you will be performing this ritual comfortable for what is to come. You might wish to have a mattress or futon available and have candles or lights of a nondescript colour. Music that leads you to no particular goal, general purpose incense such as frankincense, and any other additions may be used. Water or wine to drink, light foodstuffs, and oils for lubrication would be appropriate.

Step Three

Separately, you and your DLC partner should shower and dry yourselves. Afterward, if you wish, you may add scented oils to your bodies. When you are ready, enter the room where the ritual is to be performed and do the appropriate banishings.

Step Four

You and your DLC partner should move to the Place of Comfort. Begin to caress, kiss, and adore each other. Slowly, you may remove each other's clothes. Caress each other freely, exploring each other totally with eye, ear, mouth, voice, hand, foot, tongue, etc. At this point of the ritual, you and your DLC partner should focus totally on your erotic feelings and sensations. Let your sexual imaginations run free.

Step Five

When you are both ready, begin intercourse. Assume a position that is comfortable for both of you. Typically, this could be side-to-side with the legs intertwined, allowing penetration or direct genital contact, or possibly the position known as 'spoons', on the side with one partner behind the other. In heterosexual unions the male is behind the female. When you are both comfortable, *relax!* Stop your pelvic motions. If face-to-face, look into each other's eyes. You should consider that you are going to perform a great magical work, one of intense and deep spirituality.

Step Six

Begin very slow thrusting or rocking motions. Link the speed of your motion to your breathing speed. Focus on cycling the energy moving between you until the feeling of the moving energy becomes automatic.

Step Seven

Although you may feel the urge to speed your motions or change them in some way, they should continue a slow but steady thrusting or rocking pattern. Remember, this is not sex for pleasure (although it is pleasurable), it is a ritual for magick. Leave your minds open to any experience.

Step Eight

The sederunt in this ritual begins. Continue your intercourse. Eventually, a combination of the movement of the magical energy, the hormones released because of the sexual stimulation, and the repeated action of movement during intercourse (similar in nature to the repetition of a mantra, but far more intense) will have an effect on your bodies and minds. You may experience sensations such as floating, flying, or soaring. You may hear sounds such as bells, whistling, or rushing winds. You may have a desire to laugh or cry. Accept everything. Restrain nothing. Laugh or cry as is appropriate. Eventually, all these sensations, along with the sense of personal self, will vanish. You will be at one with the Nothingness. This step may take anywhere from twenty minutes to several hours.

Step Nine

This is best described as 'the step that is no step' or 'the method without a method'. I can give you no instructions for this. You may get oracular information (i.e. as in Eroto-Comatose Lucidity. See Appendix B). You may contact other entities. You may experience a oneness with the universe. For each magician who achieves this state, the experience is different. Each time the same magician reaches this state, the experience may be different. This step continues until... well, I have no answer for that, either. It may seem like it lasts days yet only lasts seconds. Or it may seem like it lasts seconds yet lasts days. Each person, as well as each united DLC, will experience it differently. Usually, the individuals of the DLC will come down from this stage together, but if one person finishes first, he or she will automatically draw the other person back to regular consciousness.

Step Ten

Stay coupled with the genitals held together for as long as possible (even a detumescent penis can remain in the vagina). During this time, you may caress each other, but you should refrain from much speaking. (After about fifteen minutes of this, however, many people will have reached the point of negative returns.)

Step Eleven

You may have noticed that nothing in this ritual has focused on orgasm/ejaculation. In the previous step, I described the DLC staying together even if the male has a detumescent penis. You might take this to imply that there has been an ejaculation on his part, but that is not necessarily so. The long sederunt and lack of focus on physical sexuality during the KSMT may have given this result. In any case, it does not matter. Orgasm and/or ejaculation are not necessary for this ritual.

However, if there have been ejaculations, be aware that the resulting fluids are powerfully charged. These can be used for any purpose you can think of, including those described in this book, and even as a type of holy anointing oil.

Step Twelve

Dress, repeat the banishings, and make a record of the ritual in your magical diary. The ritual is now over.

Although I mentioned the possibility of using modes other than the Primary DLC mode, the length of such a ritual usually precludes participation by others. However, not only may participation of people other than the DLC take place, but a surprising phenomenon may occur. If the magicians of the Star and/or Ring continue to focus on and send their energy (either directly or indirectly) to the DLC, they may become an intimate and involved part of the ritual. That is, they may be drawn into the KSMT. It is rare that this will happen to all members of the Star and/or Ring, but it can happen. All people participating in this ritual should be aware of that.

The Secret of the Eucharist in Sex Magick

The term *eucharist* means a sacrament and the central act of worship in many Christian churches. It also means the consecrated consumables used in the rite of the eucharist. For practitioners of Christian Science, it means a spiritual communion with God. The word comes from a Greek word meaning grateful, thankful, or to show favour.

For people practicing sex magick, the idea of a eucharist has its own meanings which may include any or all the above definitions. The consumables, however, are not wafer and wine, but the fluids produced during sex.

That is not completely correct. The sexual fluids are just that: fluids filled with a variety of physical substances. To become worthy of being a eucharist, they must be consecrated. To do so involves spiritualizing the act that leads to their production—it requires sex magick.

Whatever the purpose of your sex magick ritual, the performance of the ritual results in the charging or consecration of any sexual fluids produced. When the sexual fluids of a man and woman are combined (obviously, this is a heterosexual sex magick technique) because of a sex magick ritual, the resulting blend is a powerful, magical tool.

The fluids, which can include lubricating fluids of both male and female, ejaculatory fluids of both male and female, other fluids produced in the vagina, and, in some cases, menstrual blood, are charged by sex magick and combined at final orgasm/ejaculation in the woman's vagina, thus forming the eucharist. (Kenneth Grant believes the 'other fluids' produced in the vagina are magically very potent. Their effect depends on the day of the woman's menstrual cycle during which they were created. This can also be changed by the will of the magician.) The empowered eucharist can then be used in several ways. (Much of the information on the eucharist comes from the works of Aleister Crowley. For more information, see Appendix A.)

- The eucharist may be used to anoint people or things (such as talismans) for instilling in them the purpose of the ritual. For this purpose, the man may use his mouth to remove the eucharist from the woman's vagina. Alternatively, either the man or woman may use their fingers to do this.
- The eucharist may be absorbed by the tissues of the vagina and head of the penis.
- There is a Tantric technique where a man can learn to use his muscles to create a partial vacuum in his urinary bladder. The result is that he can literally suck the fluids up the urethra

and into the bladder where they will be absorbed. The technique takes months or years to master, and training in the technique usually starts when a boy is quite young.

- The man can obtain the eucharist with his mouth and share it with his partner. The magically charged eucharist is passed back and forth between the mouths of the couple, then kept under the tongue where its magical power can be absorbed. (Alternatively, the eucharist may be swallowed rather than absorbed.)
- Another option is to mix the eucharist with wine and share it. This works especially well when performing Duofocal sex magick in the Star, Ring or Ring/Star modes.
- Still another option is to bake the eucharist into cookies or small cakes for later consumption. This is part of the formula used in Crowley's 'cakes of light'.

It should be noted that each of the above uses of the eucharist has different effects. Try them and see which work best for you.

Another Eucharistic Ritual

If a group feels threatened by another group, one of the first things the group will do is make up horrendous lies about the threatening group. There are three common lies that are made up:

- Worship of a satanic or evil deity.
- Sexual impropriety.
- Child abuse including sexual abuse, murder, and cannibalism.

Currently, all three lies are being used against Neopagans. A few years ago, a so-called 'anti-cult' organization made a claim of sexual child abuse against a small Christian sect, and the U.S. government invaded this group's property, resulting in massive destruction and dozens of deaths. Because this technique is so traditional the results should have surprised no one.

Any ancient documents, from the Bible to various histories (remember, history is always written by the victors) are, therefore, suspect when they claim that a defeated people were involved with devil worship or human sacrifice. Often, these claims were just excuses to justify one culture's desire to expand and conquer.

The first Christians were accused of just such crimes by the Roman authorities. When the Christians ascended to political power, they applied the same accusations to other religions, from local Pagan faiths to the Jewish tradition from which Christianity sprang. The truth is that the accusations were primarily ways of justifying murder as a means for obtaining power.

Until the early fourth century (when Constantine made Christianity the official religion of Rome), there were many sects of Christianity with widely varying traditions. From then until long after the Protestant Reformation, much of Christian history has been about the destruction of Christian sects that did not follow the official dogma of various church authorities.

One set of such sects were collectively known as the Gnostics. In the *Pistis Sophia*, an early Gnostic book, the Apostle James says, "We have heard that there are men on this earth who take the sperm of men and the menstrual fluids of women, put them in lentils and eat them, saying, 'We believe in Esau and Jacob.'" But the claim of such a sexual eucharist does not stop with James.

There was a fourth-century Christian apologist (a person who made written or verbal defences of mainstream Christianity) whose name was Epiphanius. His writings included attacks upon Gnosticism. For the purposes of this book, I want to mention his attack on one group (and since he was their opponent, his information is highly suspect)—the Barbelognostics.

The Barbelognostics worshiped the goddess Barbelo, who was a Divine Mother figure. Barbelo was seen as being responsible for supplying universal energy. Her followers wanted to give Her help in this by gathering the commingled fluids resulting from their spiritualized sex and offering it to Her.

Epiphanius claimed that their communion ritual involved the celebrants having intercourse on their church's altar, offering the mixed fluids to God, and then consuming the eucharist. He also claimed that if pregnancy occurred because of the communion, the foetus was aborted, ground up and mixed with various condiments and eaten!

Since it was well known that many Pagans were knowledgeable in the ways of herblore, which would have included everything from seasoning foods to preparations of abortifacients, I think that this latter charge was simply an attempt to link the Barbelognostics with the Pagans, whom they also accused of this crime. In fact, virtually the same charges were made by the prosecutors of the Inquisition against the Cathars in the thirteenth century.

If we ignore the probable lie about cannibalism, we are left with a ritual abhorrent only to those who abhor sex and deny its sacredness and spirituality. Yes, some Christians do talk about sex being sacred. But if they believed that, wouldn't that mean the ideal place to have sex would be at their sacred sites? Pagans certainly practiced that. Before 70 C.E., the Jews may also have practiced it.

That is why I am including the following ritual for offering the 'first fruits' to the Divine. I have left blank spaces for adoration of your particular deity or deities, whatever faith you follow. Remember, sex magick is not specific to one spiritual system, but it can enhance any form of spirituality that views sex in a positive light.

There are three participants involved in this ritual. The DLC is composed of PM1 and PM2. The third participant is the optional Chorus. The Chorus may be one or more people who function as the Ring and/or Star. PM 1 may perform this ritual by himself or herself by using visualization to work with a non-physical PM2. PM1 and PM2 are traditionally male and female, but with a bit of alteration (for example, mixing the sexual fluids on an offering plate instead of in her vagina), any gender combination can perform this ritual.

This ritual will be presented in much greater detail than the other rituals in this book. It is intended to be an example of how you can take the basic techniques and turn them into as elaborate a ritual as you desire.

Step One

The members of the DLC (and of the Chorus, if they are involved) should be aware of the (non)purpose of the ritual. A divination should be performed with the DLC to determine the result of performing the ritual. Then the participants decide if they still want to perform the ritual, thus accepting the responsibility for their actions.

Step Two

Make the room where you will be performing this rite comfortable for the sex magick ritual. For an altar you may use a mattress, futon, or some folded blankets. Candles or lights of pure white,

heart-centered gold or yellow, or spiritual blue are appropriate. Incense such as frankincense, copal, or sandalwood can help the environment. Use other things such as pleasant music to enhance the atmosphere.

Step Three

Separately, the DLC should shower and dry themselves, afterward perhaps adding scented oils to their bodies. They dress in at least a white or blue robe, a red belt or cord, a gold or yellow headband, some black, brown, or green shoes or slippers plus any jewellery they desire. They enter the room where the ritual is about to be performed (any other participants should already be there) and do the appropriate banishings.

Step Four

The DLC, holding hands, move to the eastern side of the 'temple' they have created and purified with their banishings.

PM1: *"We stand before the Guardians of Air."*

PM2: *"We bid you welcome to our rite."*

PM1: *"We ask you bless us as we worship tonight [today]."*

PM2: *"Give us wisdom, in your sight [as it is your way]."*

The DLC remove their headbands and lay them on top of each other in the east of the temple.

Chorus: *"If it is your will, make it so."*

All [chanting]: *"AAAAAAAAAAAAA"* in the word "hay").

Step Five

The DLC, holding hands, move clockwise to the south of the temple.

PM1: *"We stand before the Guardians of Fire."*

PM2: *"We bid you welcome to our rite."*

PM1: *"We ask you bless us as we worship tonight [today]."*

PM2: *"Give us passion, in your sight [as it is your way]."*

The DLC remove their belts or cords and lay them on top of each other in the south of the temple.

Chorus: *"If it is your will, make it so."*

All [chanting]: *"EEEEEEEEEEE" (as in the word "wee").*

Step Six

The DLC, holding hands, move clockwise to the west of the temple.

PM 1: *"We stand before the Guardians of Water."*

PM2: *"We bid you welcome to our rite."*

PM 1: *"We ask you bless us as we worship tonight [today]."*

PM2: *"Give us love, in your sight [as it is your way]."*

The DLC remove their robes and lay them on top of each other in the west of the temple. The members of the Chorus, if they are going to be having sex, remove their robes or clothes now.

Chorus: *"If it is your will, make it so."*

All [chanting]: *"IAAAAAEEEEEEEEE"* (as in the word "eye").

Step Seven

The DLC, holding hands, move clockwise to the north of the temple.

PM1: *"We stand before the Guardians of Earth."*

PM2: *"We bid you welcome to our rite."*

PM1: *"We ask you bless us as we worship tonight [today]."*

PM2: *"Give us stability, in your sight [as it is your way]."*

The DLC remove their shoes or slippers and lay them on top of each other in the north of the temple.

Chorus: *"If it is your will, make it so."*

All [chanting]: *"OOOOOOOOOOO"* (as in the word "though").

Step Eight

The DLC, holding hands, move clockwise to the east, completing the circle, then walk clockwise around the temple three times, repeating as they walk:

Both: *"We bless all those who attend this rite. May our worship of [name or names of deities] bring us power and light."*

At the same time the Chorus chants:

Chorus: *"UUUUUUUU"* (as in the word "you").

Step Nine

After completing the third circumambulation and ending at the east, the DLC, holding hands, move in a spiral toward the centre of the temple, where the Place of Comfort (this ritual's altar) has been established. PM 1 stands at the north, and PM2 stands at the south. They look at each other.

PM1: *"With the powers of my heart, soul, mind and flesh, I give all of my love to you."*

PM2: *"With the powers of my heart, soul, mind and flesh, I give all of my love to you."*

PM1: *"The time has come for all to worship. Let there be nothing but love in this temple."*

PM2: *"Fill us with love!"*

Chorus: *"It is our will. Let us make it so."*

Step Ten

The DLC caress each other freely and explore each other totally with eye, ear, mouth, voice, hand, foot, tongue, etc. They may sink to the mattress, futon, etc. whenever they desire. At this point of the ritual, the focus should totally be on erotic feelings and sensations. Everyone, including the Chorus, should let their sexual imaginations run free.

Step Eleven

When both members of the DLC are ready, they should begin intercourse (members of the Chorus should not begin intercourse until now) while considering that they are going to perform a great magical work, one of intense and deep spirituality. You and your DLC partner may begin very slow thrusting or rocking motions. Link the speed of your motion with the rate of your breath. Focus on cycling the energy moving between you until the feeling of the moving energy becomes automatic. The Chorus should focus on generating the energy, moving it between them or through the members until finally directing it to the DLC.

Eventually, the sederunt in this ritual begins. Extend it for as long as possible. Accept everything. Restrain nothing. Laugh or cry as is appropriate. Orgasms are fine, but male ejaculation should be avoided. This step may take anywhere from twenty minutes to several hours to complete.

Step Twelve

When the DLC determines that the energy is at its peak, they announce it as follows.

PM l: *"Behold our love is at its peak."*

PM2: *"Let every creature withhold not a drop of love."*

Chorus: *"We give all to God [the gods or name of deities]."*

At this time, everyone involved focuses on the idea of the worship and continues to final orgasm/ejaculation.

Step Thirteen

The DLC retrieves the commingled fluids from the woman's vagina (or mixes them on an offering plate). They each take about half of the mixture in their outer hands and hold each other's inner hand. Then they move to the east and lift their hands holding the eucharist in offering.

Both: *"We give you the first fruits of all our love."*

They walk clockwise to the south, west and north, repeating the above announcement at each direction. They finish the circle at the east and look at each other.

PM1: *"Love is the greatest gift of all. I bless you and thank you for your gift of love."*

PM1 then leans over and, using only his or her mouth, takes the eucharist from the hand of PM2.

PM2: *"Love is the greatest gift of all. I bless you and thank you for your gift of love."*

PM2 then leans over and, using only his or her mouth, takes the eucharist from the hand of PM1. If there is a Chorus, the DLC only takes a little of the eucharist into their mouths and puts the rest into a cup of wine or juice.

Both: *"We invite you to share our love."*

The chalice, charged with the eucharist, is passed to all the people present, each of whom drinks from it.

Step Fourteen

Dress, repeat the banishings (including the license to depart) and make a record of the ritual in your magical diary.

The ritual is ended.

You will notice that nothing is discussed concerning the sexual fluids of the chorus. This is because they should have been sending their magical energy to the DLC. As a result, their fluids do not have any magical power and will not produce a magickal childe.

That ability should have been completely transferred to the DLC. If you are working with a Chorus, the commingled fluid of the DLC, rather than being placed in wine or juice, can be placed on small edible items such as pieces of bread or even small cookies. These are passed around and eaten by the members of the Chorus.

The 'Simplest' Sex Magick Ritual

Usually, writers and teachers give the simplest rituals and techniques first. This is because a very positive form of teaching and sharing is to make the information cumulative in nature: each ensuing ritual or technique is based on what came before. With magick, and especially sex magick, however, this is not necessarily the case. As a person studies magick, he or she may find that things

get more and more complicated and involved. If the student is learning ceremonial magick, this is compounded with the various tools, including wands, chalices, daggers, lamens, and other items. However, all these complications and tools are basically props to aid the magician. If he or she likes them, then that person should use them. But the magician should also be able to do rituals without the props.

Learning sex magick requires practice and training in techniques such as those given in Chapter Three of this book. Then, once a magician can work with those techniques, he or she can put them into practice using rituals described in this book as well as those of other teachers and writers.

Once the techniques and rituals are mastered and become second nature, the focus on technique and ritual fades from importance. A similar example is when a pianist practices a piece of music until it becomes second nature and he or she no longer must think about the notes to play them. This is what is known as 'finger memory'. Once this level is established, the pianist can work to bring out her or his emotions through the music.

Therefore, the goal of a sex magician is to become so at home with the techniques and rituals that they become as natural as breathing and can be called upon whenever needed. When two people reach this level they are qualified to perform this, the 'Simplest' Sex Magick Ritual.

Step One

The members of the DLC (and of the Star and/or Ring, if they are involved) should be aware of the purpose of the ritual. A divination should be performed with the DLC to determine the result of performing the ritual. Then the participants decide if they still want to perform the ritual, thus accepting the responsibility for their actions. (Note: if the purpose of the ritual is strictly for adoration of the deities, and all the participants are experienced magicians, such a divination is not necessary.)

Step Two

As described in previous rituals, prepare the Place of Comfort, and make the room where you will be performing this ritual appropriate to what you want. You and your DLC partner should shower and dry yourselves, afterward adding scented oils to your bodies. Enter the room where the ritual is about to be per- formed and do the appropriate banishings.

Step Three

You and your DLC partner should move to the Place of Comfort. Always keeping your minds on the ritual, begin any desired sexual play, up to and including sexual intercourse. Focus on cycling the energy that is moving between you.

Step Four

At any time, participants who feel an especially strong pulse or wave of the magical energy may call out the purpose of the ritual, or ask the blessings and help of various gods, goddesses, or spiritual entities in achieving the goals of the ritual. Women who are multi-orgasmic may do this with each orgasm. Men who are multi-orgasmic without ejaculating may do the same. Such speeches may be pre-planned or extemporaneous, short, or long in duration. Repeat until exhausted.

Step Five

After resting, participants should dress, repeat the banishings—including the license to depart—and make a record of the ritual in the magical diary. The ritual is now ended.

Menstrual Fluids

In recent years, several authors, most notably Kenneth Grant, have written about the value of menstrual blood as part of the eucharist in sex magick. Certainly, there are numerous hormones and chemicals, created in relatively large amounts just prior to menstruation, that appear in menstrual blood. Grant contends that the selection of these substances can be controlled through mental imagery and magical manipulation of certain areas on the body known in Tantric theory as *Marmas* (areas where energy paths throughout the body, like the meridians of traditional Oriental medicine, cross each other). The result of such physical or mental manipulation is that the menstrual blood becomes a powerful and useful magical tool. I have found that doing rituals and concentrating on a magical goal during the period before the bleeding works wonderfully to this end.

Many magicians use a few drops of such blood in the eucharist of sex magick rituals. In my experience, such a eucharist can be especially potent when issuing from a female magician who is involved in the production of the magical moon blood. Crowley does talk about the value of menstrual blood but does not go into the method of developing it into a power substance.

It would be remiss to omit a slightly different view of the subject presented by Ms. Mishlen Linden. Specifically, she claims that menstrual blood is considered powerful because, as it leaves the body, men (who write most of the books on sex magick) can make use of it. For women, the powerful time is during that period when the hormones and chemicals are still cycling in abundance within their bodies.

In other words, the time when a woman is most magically powerful is during the span when she is directly experiencing the most profound effects of the substances that eventually are found in her monthly blood. This time has been decried and insulted by men, implying that it is a 'problem' or a 'syndrome' instead of the time when the magical powers of a woman are reaching their monthly peak. Many women simply accept that it is a time of pain and wild emotions rather than an exciting time made for magical discovery and self-exploration.

I would point out that some women, especially those living in rural areas, find their menstrual cycles attuned to the phases of the moon. That means the time just before the beginning of the menstrual flow would coincide with the high point of the waxing moon, just before the full moon. This is a time of great magical power and could be a verification of Ms. Linden's experiences and beliefs.

It is my hope that magicians will consider this information and experiment accordingly.

A Final Note

While it is my hope that this book may be considered definitive, I have no illusion that it is complete. For a book on magick—or even one limited to the subject of sex magick—to be totally

complete, it would have to be as big as a multi-volume encyclopaedia. And like an encyclopaedia, it would need yearly updates. Magick, including sex magick, should be, and is, evolving. Of the people reading this book, most will be interested in practicing Duofocal Sex Magick in the Primary Mode. Some people are still too embarrassed about the idea of masturbation to even look at the possibility of doing Monofocal Sex Magick by themselves.

No one should assume that this chapter is 'all there is' to say about Duofocal Sex Magick. However, although it may not be all there is, it is all that needs to be said. From the information presented here you should be able to read any book that describes a sex magick ritual for couples and not only be able to understand it, but to practice it.

More important, I hope that the techniques described in this chapter and in this book do not limit you. Experiment! Change things around. Bring in something new. Take out something old. Don't let the dogmatists limit you by saying "You can't do that." Instead, find out why they say that. Once you have determined the source of their objections, determine if there are methods to over- come those objections. Finally, once you are sure you are right, safely experiment with crossing the boundaries that dogmatists would set in front of you. Think for yourself. Question authority.

Remember, magick is experiential and experimental. Feel free to change what I am sharing in this book. Try to understand what is behind the rituals. Working from that understanding, make the rituals shorter or longer, add to them or subtract from them as you see fit.

Others, including myself, can point out a direction for you. But it is up to you to determine if that direction is correct for you. Perhaps the best method of accomplishing this determination is to try the rituals with which you are comfortable.

7

Some Women Magician's Perspectives

One of my goals in writing this book was that it be non- sexist. In considering how I could accomplish this there was one thing that became apparent: In one way, I was doomed to failure. No, I don't mean that this book is sexist. From what I've seen, the book you're holding may well be the least sexist of all the currently available texts on sex magick. But try as I might, there is still something that, inevitably, is missing.

I have no breasts, clitoris, or vagina. I do not have menstrual cycles and I cannot (physically) give birth. I can imagine what it must be like to have women's sexual organs, what it must be like to be engaged in intercourse as a woman, but in this lifetime, I can never experience it (and the experience of anal sex is not the same as vaginal sex). It comes down to the fact that this book is written by a man—and a man is qualified only to describe aspects of the male sexual experience. There is no way a book by a man can truly describe the sexual and sex magick experiences of a woman.

I spent many hours in meditation and imagination on what the experience must be like. I contemplated 'inventing' a woman who would describe the experience to my readers. I knew of one writer of over a half-century ago who would read everything he could find on a subject and then write a short book on the topic using his own name or the pseudonym 'Swami R-.' I realized, however, that this would not only be deceptive, but it would also be unfair to the readers of the present book.

Luckily, over the years I have had the good fortune of meeting a wide variety of magicians, including women, who practice sex magick. I asked several for a short, practical article on sex magick. This is the proposal I wrote to some of them:

> *As mentioned, I am currently doing a book about sex magick. One of the problems I have seen in this field is that almost all the books on the subject are written by men who seem to have a rather 'women-are-objects-to-be-used' attitude. The few books dedicated to the subject which are written by women are more theoretical/philosophical than practical.*
>
> *One of the goals of my book is that it does not have this 'sex-magic-is-for-men' attitude. I think the manuscript is succeeding in that very well. However, there is still one problem. As I do not have female genitals, I will never (in this lifetime, at least) be able to truly experience sex as a woman. That is why I have been in contact with a select group of women I know, including yourself, in the hope that you would be willing to add to this book. It is my intention to include a chapter with information about sex magick from women who practice sex magick. If you wish to be part of this, here is what I am looking for:*

1. *Although it can have theory and philosophy, I am especially looking for practical ideas, rituals and/or personal experience. I am not looking for any information you or any group considers to be secret.*
2. *Please note that the focus of the book is on western sex magick and not on Tantra, Taoist alchemy, etc.*
3. *Please do not use any jargon ('jade stalk', 'curcurbit') and define any terms you use which are not defined in a common dictionary or are used in an unusual way.*
4. *It should not 'bash' any person or group.*
5. *Please include up to a half-page with biographical information about yourself which you would like to see appear in the text.*
6. *Please keep me informed as to whether you are interested in participating in this project.*

Since I am asking several women to do this, the next part of this project becomes the most difficult. I will have to decide which articles to use and which to omit. Please understand that I may not be able to use them all, and the only reasons I might exclude one over another is due to repetition with other articles and appropriateness to the focus of the book.

Assuming your article is selected for inclusion, I would then do an edit of the article and return a copy of the edited version to you for changes or approval. You will, of course, receive full credit in the text for your contribution. I realize that the women I am requesting this information from are busy and may not have the time or desire to participate. If such is the case I understand and thank you for taking the time to read this.

Thank you in advance if you choose to participate.

The following comments are the words of true female magicians who use the techniques of sex magick as part of their magical repertoire.

Let me add that none of them had seen the manuscript for this book before being willing to help me and you with their ideas. I am very grateful for their confidence in me and their trust that I would not wish to include them in something that might damage their well-earned reputations. Even so, the inclusion of their writings here does not mean that they necessarily agree with all or even some of what I have written. I am not changing what I have writ- ten to fit their views, nor have I asked them to change what they have written to fit my views. In this book they are only responsible for what they have written in their sections. You may hold me responsible for anything else.

You will also note that some of the spellings and capitalizations differ from mine. I am maintaining the original form of their writing as much as possible so that you, the reader, can best capture the original essence of what they have written.

You may discover that in some of what each of these magicians has written they may seem to contradict themselves or what I have written. Although this may seem odd, that does not mean that any of the views are wrong—only that each of us has a different way of experiencing the greater reality of the universe.

Instead, I would ask you to consider the possibility that there are different ways of approaching the same reality and that, under different situations and from different points of view, alternate versions of the same reality may be accurate. I invite you to experiment with the reality of each of these magicians.

A Princess of Maat

Nema is the magical name of a woman who has been actively involved with magick for over two decades. Although you may not have heard of her before, her writings, found (until recently) primarily in occult journals, have influenced many of the 'movers and shakers' in the occult world today. She has been a member of Kenneth Grant's Typhonian O.T.O., is an initiate in the Tantric order known as AMOOKOS, and is an Elder of the Circle of the Sacred Grove, Church of Pantheist Wicca (she was previously their High Priestess). She received her B.A. in English from the College of Mount St. Joseph on the Ohio in Cincinnati.

The first time I met Nema I was being driven from a speaking engagement at a large festival in Ohio. I had read some of Nema's works in the *Cincinnati Journal of Ceremonial Magick* but was surprised at what I found. This powerful magician was not surrounded by sycophants or dressed in *outre* robes. She was... down to earth.

This taught me an important lesson. Never be fooled by appearances. The person who looks like your next-door neighbour may be a powerful wizard! Nema is just such a person.

Nema is also a symbolic artist. The illustration below, *Pennæ Prænumbra*, is an intense, visual interpretation of the magick which led her to bring forth the powerful document which bares that name. It can be found in her book, *Maat Magick*. I encourage you to read her entire book. You may find extra insight to the article that follows by understanding some of the ideas in her book. There are two things I wish to specifically mention.

Pennæ Prænumbra - ©Nema

First, it is believed by many magicians that there are different types of magick for different periods of life on earth. While some people try to cross these self-imposed barriers, Nema has truly transcended them. Thus, her system of magick allows a trained and knowledgeable practitioner to take what he or she needs from whatever cycle or location. Although I have

attempted to keep Eastern, Tantric ideas out of my text, the very notion of doing this is contrary to Nema's system. That is why she is perfectly justified in making Tantric sexual gnosis a part of her system.

Second, some people get very upset over verbiage. Specifically, Nema uses the terms 'God', 'Godname' and 'Godform'. These are magical terms made to denote a quality, not a gender. In English there are no gender-neutral terms which adequately represent this fact, nor are the obvious extensions, such as 'God- and Goddess-forms' as elegant as the traditional words or phrases.

BY THE SAME MOUTH – BY NEMA

Science fiction fandom in the 1950s had a catch phrase about the literature of extrapolation that was its reason for group- consciousness: "Sci-fi isn't just a hobby, it's a way of life!" The same declaration is true of Magick.

If you're serious about Magick—that is, studying theory, doing rituals, meditations, exercises, and keeping a detailed Magickal Record—then you'll want everything about yourself and your life to aid in your transformation. Sex is an important part of human life, second only to hunger as a survival urge. It's also a source of Magickal power and inspiration when employed wisely. Except for veiled references in Dion Fortune's novels such as *Moon Magick*, *The Sea Priestess*, and *The Winged Bull*, I have seen no information available to the public on sex magick from a woman. I developed my own techniques and methods through experimentation; ultimately, every Magickian does this. It does help to have 'templates' available, though, to have a place from which to begin one's own experimentation.

I employ the principles of Maat Magick in Sex Magick to satisfactory success. The basic assumptions include the concepts that; Magick, as a means of effecting change, works; that an individual, as Microcosm, can make change happen in the universe at large, as Macrocosm; and that the human body-mind complex is a complete Alchemical laboratory that can produce Magickally useful substances.

Another idea that seems true is that Words of Power can imbue an act of directed intent with intense power, energy enough for the intent to find its way to the situation or person it seeks and to make the changes intended. The main Word of Power in Maat Magick is IPSOS. This can be read as 'by the same bone', but more often it's taken to mean 'by the same mouth'. [For more information, see *Maat Magick*. DMK]

The structure of the human mouth differs from that of all other Terran animals in that it's capable of articulating speech and song and communicating ideas by means of shaped sounds. Other talents of the mouth include eating, drinking, breathing, whistling, kissing, and performing oral sex. As a sexual organ, the mouth is androgynous and works well for and on both men and women. As a means of autoeroticism, though, it's only feasible for limber yogis and yoginis who are good at the yogic posture known as 'the plow'.

I haven't explored homosexual workings, so I leave commentary on it to those who have. I do advise working alone before working with a partner—this is only common sense. What works best for me is to set up the temple and altar to correspond with the nature of the working at hand, or, if it's a water-based method that I plan to use as stimulus, I set up candles, incense, and appropriate symbols in the bathroom. Many times, the precise direction of a stream of water under pressure

works better than manual stimulation in setting up and executing the cascade of sensation and process called orgasm.

Wet or dry, orgasm is the culmination of the working that begins with thorough preparation. The decision to do an autoerotic rite can arise from two major sources: a situation that needs to be changed, or a state of spontaneous sexual pressure (sheer horniness) that needs to be answered to good purpose. Orgasm generates a 'Child' on some level of reality, be it solo or partnered sex that brings one to that point. If everything's running so smoothly that a specific change doesn't present itself, a general dedication to the Great Work gives a safe earthing to the released energy.

What sort of work does Sex Magick do? Beginning on the densest level of reality, the physical world, it can help in improving income (anoint a coin or bill with the sexual fluids / 'elixir', make an offering of the pleasure involved to a godform associated with good fortune, like Ganesha, Lakshmi, Fortuna, etc., or charge a sigil constructed by the A. O. Spare method). It can help in healing another, or oneself, when the intense jolt of pleasure-energy is directed, as pure life-force, to the astral and physical bodies of the patient through a Magickal Link (a photograph or personal effect) and/or a talisman specially constructed for healing. It's good for finding a new place to live, a new job, or any other practical situation; the actual application is up to the Maga.

For expanding your range in the astral realms, concentrate on the stimulus part of the process, holding off on reaching the orgasmic brink for as long as possible. In the state of delicate excitement that ensues, the physical/spiritual divide grows thin and can be easily crossed. It helps to know where you're going and what you want to do in this kind of working, since it's difficult to sustain the necessary balance between attention to the astral action and becoming distracted and losing the thread of sexual arousal.

It's sometimes tempting to use this process for succubus work, but such temptations are best ignored. The ethical considerations depend on circumstances. If you're looking for a lover or a sex partner, it's easier to visualize a particular person and send out your 'astral pheromones' in a questing cloud rather than giving the power you're generating to your Deep Mind to find you the partner you need (in contrast to the one you want). In a seeking ritual, I generally dedicate the energies to the Universe at large to manifest the 'right' person or situation.

One of the best uses I've found for the autoerotic mode is the invocation of godforms. The preparations consist of the usual: deciding to become a particular god in ritual, decorating the Temple appropriately, learning all about the deity, issuing a sincere invitation, meditating on its nature, etc. Various appropriate offerings are crowned by the specific invitation to inhabit my body-mind while I'm inducing pleasure for its benefit. If a Maga wishes, she may also use her wand, if it was properly made.

During arousal I whisper/chant the godname, increasing the intensity of the name as pleasure builds. Orgasm explodes into full god-consciousness, and the rest of the ritual is spent sensing, seeing, and thinking as the god. I usually end with silent meditation while the godnature sinks into my own, to take its place in the constellation of awareness that constitutes my individuality.

Orgasm can provide a brief period of Nothingness where self-awareness disappears, and no thoughts occupy the mind. But generally speaking, meditation and pranayama work better. The arousal-orgasm sequence involves an increase in the breathing rate, whereas most meditation techniques operate by slowing the rate and allowing the mind to calm gradually.

If you're working on raising Kundalini, however, you can employ Sex Magick successfully, if you keep your spine straight, and visualize your spinal cord and brain as conduit and target

respectively. The pranayam technique called 'breath of fire' occurs naturally during arousal and orgasm and should be allowed free rein with no concern about noise.

Like anything else, solo Sex Magick improves with practice, awareness, imagination, and an easy attitude. Each occasion should be a time for exploration as well as for working for a specific intention. Develop the ability to time the various stages of the sequence and bring them under your control through awareness and an ever-deepening understanding of your genital and nervous systems. Converse with your parts: your ovaries, uterus, cervix, vagina, labia, and clitoris each have a certain sentience of their own and are more than willing to share their wisdom with you, the 'overboss', if you pay attention, listen, and ask the right questions.

When you reach a satisfactory degree of mastery in the realm of autoeroticism, you can expand your Magickal repertoire to include working with a partner if you choose to do so.

Alchemical/Tantric theory has it that there are sixteen human kalas available through Sex Magick, eight in woman and eight in man. I've heard kalas described as energies, frequencies of transphysical light, that imbue the sexual fluids with power that makes their combination the Elixir of Life, the sovereign remedy for health, longevity, wisdom, and all sorts of good things.

Working with a partner is naturally more complex, and tricky than working with yourself; it helps if he's on a level of understanding close to your own, or at least intelligent and open-minded. Rarely, if ever, trust anyone who wants to teach you 'all about' Sex Magick/Tantra/Alchemy. It's probably a scam to seduce you, and exploitation isn't Magick. On the other hand, many Magickians I've worked with, or at least discussed working with, seem to have the attitude that "I have to be solar/assertive all day long, so I need to be lunar in bed to balance things out." This usually translates into their lying there like lumps, waiting to be 'done to'. Neither attitude is conducive to effective Sex Magick. Both partners need to be enthusiastic, sensitive, and wise for it to work properly.

Having said all this, I've generally taken the lead in Sex Magick workings, as the 'solar' partner: structuring the proceedings, discussing the internal mind-states, visualizations, and energy-directing. The Mass of Maat which has been published elsewhere [Again see *Maat Magick*: DMK], does use oral sex as an early part of the rite, with the main and final part being woman-on-top coitus. A more intense method, which can raise a veritable cyclone of energy, is one of mutual oral sex, simultaneous fellatio and cunnilinctus, *"69"* with a difference.

As with any Magickal rite, set and setting are important, whether you convert your temple into a bedroom, or your bedroom into a temple. Candles, incense, music if it's conducive and not obtrusive, and banishings before and after emphasizing the intention of the working. Depending on the nature of your intention, you and your partner can participate as two humans, a human and a godform, or as two godforms.

It's a good idea to have established an astral temple, or other appropriate setting, in advance of the actual ritual, so you can go there without a long session of descriptive dialogue. Begin with a banishment and invocation(s) if you're using godforms, then move on to the most effective foreplay to which you're accustomed. It's often useful to activate each other's Chakras with kissing, touching and silent visualizations in this phase.

Gravity being what it is, lying on your sides seems to provide the easiest access with the least distracting strain. Take your time with the oral stimulation; let this build at its own pace. As intensity increases, open to the sensation of feeding and being fed, of growing avid for the energy and pre-orgasmic fluids coming into you and growing pleasurably generous with those flowing

from you. (Take care not to get too rough here; the line between pleasure and pain is thinner than you might think.)

When you 'taste yourself' coming back to you, as it were, you're in what I call the 'cyclotron phase'; the image I usually get is that of a spiral galaxy spinning on a cosmic timescale with increasing velocity. At this point it's easy to not think; so, don't. Just 'be', existing only as sensation poised on the brink of annihilation.

As you tip over the edge and into the orgasmic cascade, call to mind the sigil or symbol signifying the aim of the rite and let it fly away with whatever's left of you.

The partner who reaches orgasm first should resume the oral stimulus on the other until the process is complete for him or her. It's rare to achieve perfect timing for simultaneous climaxes, although practice will narrow the gap considerably. Also, each need only consume a token amount of the orgasmic fluids since it's holographically potent. (A fragment of a hologram contains all the information present in the original whole.)

Combining the separate elements in a kiss will make a three-part Elixir: yours, his, and the mouths' own saliva, a particularly 'Maatian' mix. Use a chalice or pantacle for a temporary receptacle if you're planning to anoint a talisman.

If you're into advanced Alchemy, consider that each Chakra has its own Magickal secretion that can be added to the mix:

Muladhara – urine
Svadhisthana — semen or vaginal fluids
Manipura — perspiration
Anahata – blood
Vishuda – saliva
Ajna – tears
Sahasrara – cerebrospinal fluid.

(This last substance had best be kept internal, and its 'astral body' employed.)

End the rite as you would any other, with a return to normal consciousness and a banishment.

There have been occasions when I've worked with an unMagickal partner and managed all the energy work silently by myself, but it's much easier and smoother when he knows what to do and shares the internal work with you.

Even when you have the best of all possible arrangements, it takes work, patience, and time to engineer Sex Magick rites with a man. If there are imbalances and major problems in your relationship with him, it nears impossibility. As mentioned earlier, I don't have the experience from which to speak about working with another woman, but I imagine that similar difficulties would apply in the realms of incongruous worldviews, ego problems, and control issues. Such is the human condition until we've all transcended the foibles of individuality.

A Valkyrie of Magick

I met Tara at a Wiccan circle about fifteen years ago in San Diego, California. Tara is an imposing figure, tall, statuesque and with a smile that has always seemed to hide an inner knowledge. My first thought on meeting her was that she was a Northern European warrior goddess come to life.

Tara consults with her Ouija Bird

Indeed, she does have a Celtic heritage and innate magical powers called 'The Gift' in her family. She was disappointed with various spiritual groups until she found a structure to mysticism in letters (circa 1933) her grandfather had sent to her grandmother. Later, her spiritual path was enhanced by the guidance of her future husband.

He shared his occult knowledge with her, and she has expanded upon that with her own studies and practices which have included sexual magick, Tantra and Taoist practices. She used the magical abilities she developed, along with her natural athletic talents, to win regional, national and world field archery championships.

Tara adds, "I actively use sex magick to maintain my spirit and the condition of my energy. It permeates all aspects of my magickal practices, lending a sensual vitality and youthfulness that will stay with me long after I have become an old woman. Currently, I am maintaining a 4.0 GPA in college and following in my grandfather's footsteps as a professional alchemist. I am that perennial 'late bloomer' for whom life continuously reveals mysteries both new and ancient!"

One of my great pleasures in life has been to watch people evolve. Tara has grown as a magician and a woman as much as anybody I have ever met. This, perhaps, is exemplified by her article which is an honest and joyous celebration of what I would consider to be true feminism, a union of politics, spirituality, sexuality and magick which, in actuality, transcends any description.

SEX MAGICK: THE KEY TO PERSONAL LIBERATION – BY TARA

[What do I mean] by sex magick? One word expresses it: liberation. In the spiritualized sex act is release from the confines of ego, personality, time, and space. It completely transcends ordinary sex, even the ordinary experience of what it means to be a human being—to be born, to mature, and to finally die. The realization of the greater existence beyond the self makes the spectre of physical death entirely irrelevant, not to mention the petty problems of day-to-day life.

Spiritual, emotional, and physical freedom, tasted in its rich entirety, is the supreme nature of consciousness. The tried-and-true allure of cheap thrills, addictions, and tawdry sex pales in comparison to the ecstasy of the spirit. But who am I to criticize? The roots of the sacred lotus are firmly entwined in the muck. It is as futile to separate oneself from the totality of human experience as it is to go about declaring, "Never pooh-pooh the slime from which you have emerged!" In the light of all this, how are such lofty aspirations as 'liberation' to be achieved by mere mortals? The fastest and most direct route is through sex magick and its sacrament, the entheogen ('bearing or producing god within' [Greek], a term applied to certain organic and synthetic sacramental substances). The way is not without danger—but then, nothing worth doing is.

Sex magick is not sex for procreation *per se*, but rather sex for self-exploration and, ultimately, cosmic exploration. It is sex as meditation—sex consciously set aside and differentiated from all mundane things. Elevated in importance, the arousal of the most fill primitive and primal source of sex energy becomes nothing short of the highest religious or mystical state of grace. The body/mind and its surroundings form one's very own temple or interdimensional time and space capsule—a magickal circle of power. While this may be a metaphorical statement, it is also quite literal. In magick, the imagination is regarded as having substantiality. Sex within such sacred space should always be approached with an attitude of deep reverence and desire. Ecstasy is as serious as the agony of death, and it shakes a woman to her deepest roots and connections with an infinitude of heavens and hells. At this level of awareness and sensitivity, the very term 'sex magick' becomes redundant because sex is magick. There is a realization that the totality of all experience is magical and sexual—and sacred.

Whether or not she is aware, a woman is naturally attuned to sex on this level. If her spirit has not been broken by the vicissitudes of hardship, she is always listening with her inner ears and searching for meaning in the sex act. The fact of procreation is never far from her mind. The meaning of sex as told by society to a woman is almost never the truth, and her highest potential is squelched if she believes in the lies. She is told that sex is evil; is for procreation only; is harassment; is violent rape; is political oppression; is condemnation to a minimum of eighteen years of slavery; or is for one monogamous relationship, the value of which is the price of her personal and professional ruination. Because of these threats, women dare not risk the relaxation and surrender of inhibition that meditation in sex requires. This is the reason why books on sex magick by women tend to be philosophical. She is meeting her needs, but not necessarily the needs of 'the oppressor' who is looking for practical rituals, techniques, and guidance.

Only when a woman has freed herself from the demons of suspicion, guilt, fear, and shame can she even begin to consider the practical side of sex magick. If she is marginally successful, she is a supremely accomplished sex partner because she has effectively thrown off the psychological shackles that have been put on her orgasmic capacity. The rest is all icing on the cake for her—or rather, the nectar of ecstasy. Her effortless and natural exalted state in the sex act has led men, throughout the history of sex magick, to revere her as the Great Initiatrix and worship her as a

Goddess. Likewise, it has led men to traditionalized schemes of takeover, usurpation, and covert manipulation of her sex energy. So much for the penis envy theory. The historical record of such approaches to sex magick only supports and feeds the current feminist political delusion that women's power is that of woman-as-victim. This kind of mental infibulation must stop—and stopping it begins with critical thinking.

The realm of mechanical technique in the mechanical universe of erector sets and power tools belongs primarily to men. This is largely because his penis is the basis of sexual activity for both himself and his partner (or so he may think!). If there is no erection or if the erection is lost due to premature ejaculation, the party is over before it has begun. Whatever practical knowledge a woman may have beyond holding perfectly still—or, more optimistically, being an expert in vaginal muscular acrobatics—is useless if her partner does not have the control to preserve his erection and his desire. Men need the practical side of sex magick much more than women do. For him, gaining mastery of his own responses is NOT icing on the cake—it is essential.

Men (and happily, women) can divest themselves of the notion that ejaculation is the goal of sexual activity. Ejaculation is not the same as orgasm, and men need to learn how to have orgasms at least as much as women do in this very anti-orgasmic society for all our sakes. Premature ejaculation is the sorry legacy of a sex-phobic society. The physical training of a lifetime of stolen moments of hurried pleasure can be reversed with long, pleasurable encounters with no thought to a goal or result.

With practice, men can discover the total-body experience of heightened pleasure as a state of being. In this state, the trivial ejaculation is completely forgotten in favour of inestimably superior continuous and timeless ecstasy (or so I have been told by male sex magicians). When men have achieved this level of sexual magickal mastery, they are beautifully powerful! Their partners can joyfully get out their vaginal barbells and get serious about working out each and every band of muscle that surrounds, lines, and supports the vulva and vagina all the way to the cervix! Vaginal muscular strength and control have the added benefit of greatly increasing orgasmic calls and responses in both partners in what is the real secret language that can never be written or spoken.

In sex magick, the ecstasy of sustained, continuous orgasm is the vehicle of freedom for both men and women. Great rivers of power and incredible capacities and experiences are only a few of the treasures of sexual magick practitioners. Men must learn how to share the waves of ecstasy of their partners and become supersensitive to their partner's subtle responses. These subtle responses can range from an electric tingle to the evocation of any thought form or reality. The most accomplished sex magicians I have had the privilege to know can play me like a precious musical instrument with a mastery that awakens sleeping gods, opens portals to other worlds, and makes ancient, occult potentialities active. My reverent acceptance of their mastery gives us both simultaneous access to vast, cosmic, transpersonal realms and radiant supra-human reservoirs of power and knowledge.

While I can certainly halt all of this to give pleasure to my partner, the highest intelligences and phenomena are accessible primarily when my partner shares or partakes of my ecstasy, thus absorbing it for his own. Sexual magickal adepts do not seem to be particularly interested in my 'unselfish' sexual attentions to them. They tolerate it with some pleasure but are empowered to unimaginable levels when I let go and let the energy flow for the two of us like the elemental force of a great waterfall, whirlwind, avalanche, or supernova. This is not to say that sexual pleasuring should be one-sided, it is just the way that the higher energies seem to work and have been

successfully tapped for millennia. This concept does not agree with the current ideas of equal give-and-take and tit-for-tat that are present in ordinary, politically correct, mundane sex.

The higher energies take their mighty courses beyond mere human intervention or bedroom bookkeeping. My magician partner does not want me; he wants the Goddess! This is not depersonalization; it is transcendence. Even when I am giving oral sex, an overt gift of pleasuring, it goes nowhere spiritually or magickally unless I focus on my own pleasure in the act. Otherwise, it is truly one-sided for my partner and most definitely mundane, ordinary, and earth-bound for me. It almost seems too good to be true for a woman to realize that her role in the highest sex magic is to relax and actively enjoy having sex with God and not worry about anything—most especially her partner.

In short, a woman's anxiety about whether her partner is being suitably pleasured is pointless. This is especially true if he is overly excitable. As a female sex magician, however, there are some techniques I can use to heighten the mastery of my partner and quite literally hand him raw power. I can attempt to embody the ideal woman if I know what my partner's vision of his ideal woman is.

From social standards of beauty, I can sometimes assume that make-up, jewellery, dress, perfumes, and 'feminine' behaviours are appropriate. However, these might not be effective at all—especially with adepts who have emancipated themselves from social standards. Such accoutrements may even be an impediment if they are not natural or comfortable affectations. The best technique, regardless of paraphernalia or elaborate settings, is to reverently envision my partner as the Ideal Man or my conception of the Ultimate Male Deity.

I rely heavily on the concept of my inner male, or Jung's *animus*, in sex magick. All women have an image in their minds or a checklist of desired traits in a man. This desired other is made in the image of a woman's animus. The animus is the idealized mate, the perfect lover, and the object of affection, obsession, and worship. The more a woman can see her animus in the man she is with, the more powerful the sexual experience will be for her (and consequently for him). A male partner should likewise see his anima in her. This creates a highly charged dynamic tension as all these entities come together in a sacred ritual sexual act, consummated in the roar of simultaneous cosmic creation and annihilation. The ecstasy of union with one's animus and another's anima is the same as the ecstasy of union with the Divine Other. It is union with God, the Higher Self, Cosmic Consciousness, Supreme Being, or whatever projection that allows a sexual magician to step outside her ordinary, mundane individuality into an exalted, sacred state that is quite literally beyond description. The state of divine union is complete freedom and spiritual liberation—the release from the tiny confines of one's body, personality, ego, culture, time and space. The highest magick can be made in this state because the unlimited knowledge of the manipulation and direction of power at its source is inherent and resident within it. The living experience of all Beings who have ever existed on any plane, whether physical, mental, or spiritual—all gods, archetypes, planetary systems, biospheres, alien creatures, people, animals, plants, atavistic entities, and elemental intelligences—are directly perceivable from an infinite array of perspectives and timelines. One realizes that there is no place where they are not. Ignorance is the only veil that separates us. All mere human dogmas and religions become grossly irrelevant in the realization of the Nature of Immortality. Such an experience overwhelms the significance of sending forth mere human will and intention via a single synchronized orgasmic pulse.

One of the first (and most damaging) mistakes a sexual magick practitioner can make is to mistake her partner for her animus. This is why I believe that exploration of the animus should

begin with self-pleasuring rituals. Accordingly, all sex toys should be honoured and treated as ritual magical objects within which the animus resides. They may be the most powerful magickal tools ever to reside in one's sacred repertoire but are often treated much the way the male sex magicians of old treated their partners—as objects hidden away or abandoned in disgust or indifference when not being used. The sex act and all peripheral aspects of it must be considered sacred.

If the deep understanding that the animus originates from within and is projected without is made, then the socially approved tendency for a woman to want to bind her partner with an emotional chain may be mitigated. She finds she can develop and attain spiritual freedom and liberation for herself. She learns how to handle and cultivate her animus with self-loving, thus having developed a rich and deep inner gift to share with her partner. It is entirely understandable that a woman who does not realize the source of her animus, yet is passionately in love with her freedom and her power, might grab on to her sexual partner with a death grip and not willingly let go. The attempt to enslave another is an almost certain route to failure and misery because the source of magick and power, which is internal, has been completely forgotten and the woman ends up attempting to seek it from outside of herself. She may wander from man to man like a sexual vampire, feeding a ravenous emptiness that her victims can never sate. The fact that cultural and social conventions condone, encourage, and sometimes even enforce this kind of possessive bonding or serial monogamy does not help the situation. Neither does the mass marketing of youth and beauty help us project our own inner males upon men who are less than perfect copies of male commercial salability.

Maturity in sex magick begins when the practitioner realizes she is responsible for the projection of her animus upon her partner and realizes he is only an earthly focus for her animus. She utilizes her imagination to enhance the projection to fantastic extremes and communicates directly with her animus. She allows it to take life, flesh out, change, communicate, and grow. The mundane personality and identity of her partner is obliterated as the animus emerges and she also is raised above and exalted beyond her earthly existence. The animus and anima of a woman and man together become the fornicating gods for whom nothing is impossible. They are the very principle of creation and manifestation of the universe and all beings in it. All bodily fluids from such unions are charged with the high energy of that union. The essences of these holy waters are as perfume, nectar, and holy sacrament. A child conceived in the midst of this union, whether a physical, intellectual or spiritual child, is imbued with awesome potential according to the intent and actions of the generatrix and her partner.

With experience, the sexual magick practitioner should develop a very different understanding of the nature of love and desire. It may be a bittersweet act of love for a woman to forgive a man for not actually being her animus and accepting him as he is, instead of trying to change or shape him in a rigid image of her animus. Love, here, is letting go. She comes to realize that all men are potential channels or foci for her apprehension of the divine. Love becomes inclusive rather than exclusive. Love celebrates change and growth. Magickal relationships become more complex, varied, and enriched when they are not bound by the strictures of social convention or expectations. The most suitable partners are always one's own or somebody else's brother, son, nephew, uncle, father, boyfriend, husband or significant other. Sex magick is a completely amoral activity that explores and transcends personal and societal limitations and taboos.

The sex magick practitioner, however, cannot afford to be indiscreetly entangled in the detritus and loose ends of other people's relationships, superstitions, and emotional baggage. These relationships should be left at the edge of the magickal circle, unharmed, or the rite should be

abandoned. Most importantly, the magickal practitioner should never be guilty of using her partners as mere objects for her magickal ambitions without loving regard for their mundane identities. Just because she is no longer bound by the restrictions of the particular time and culture she lives in, does not mean she has license to cause harm. It is simply not good magickal ecology to 'poison the well'. This is asking for the kind of trouble that contributes to giving sex magick the reputation for being dangerous— not to mention legally marginal or worse, outrightly condemned. No one can prevent a powerful woman from deciding to become an irresponsible and wanton magickal predator, but she should be aware that most predators are on the endangered species list.

One of the best ways for the magickal practitioner to avoid the unnecessary personal complications of mundane relationships is to work with more than one partner—providing the above caveats are heeded, especially in this age of AIDS. The realization that a woman can love more than one man fully and completely is sometimes a stunning revelation to women who have been raised to expect and demand total institutionalized satisfaction within the utter isolation of a singular relationship when what they really wanted is the rich and unlimited cosmic union with their animuses. In the final analysis of how sex magick works, all sensation is sensual at its core and all conscious, willed experience and perception is inherently sensual. That state where orgasm is a continuous ecstasy is neither localized in the sex organs nor the erogenous zones, but extends diffusely beyond the boundaries of the body into the subtle realms of imagination, emotion and spirit. Within this non-localized field of orgasmic potential, the experience of pain and pleasure are one. As many enthusiasts of B&D, S&M, and various blood sports know, ecstasy can be approached from the experience of pain as well as pleasure.

Of course, extremes are only one way to approach ecstasy and there are an infinite number of exquisitely subtle and imaginative approaches through all five of the physical senses. Books on sex magick are replete with variations of sexual magickal exercises for circulating energy and the conscious focus. They are yet another form of self-stimulation and sensuality. Their value lies in that they increase awareness and sensitivity to subtle projections and perceptions such as will and imagination. The individual exercises do not matter as much as the basic concept and practice of circulation, movement, and control of magickal energies. Such subtle manipulations will reveal powerful connections to the physical body such as chakras and vital energy channels. They are 'fire drills' that are incalculably valuable for knowing what to do with the awakened awareness of powerful sensations and phenomena that is eventually activated and potentiated by these exercises. These energies may be focused within and projected outside of the body—very much according to desire and intent. The practice of sex magick does not require sex organs, male-female polarity, or a partner—ask any transexual sex magician. Personally, I prefer having all three, but they are by no means essential or required.

The traditional sacraments of magick and religion, entheogens, are also not required. Extensively praised as *Soma* in the oldest of mankind's preserved literature (the *Rig Ueda*, circa 10,000 to 6,000 B.C.E.), entheogens are erroneously referred to in modern times as hallucinogens. They include the organic entities of psilocybe mushrooms and a vast, daily growing number of known entheogenic fungi, cacti, flowers, grasses, and vines. They also include synthetic chemical copies and derivatives of the active components of the organic entheogens as well as compounds yet to be found from natural sources. Some entheogens are more useful and benevolent than others. Some are downright poisonous, if not deadly. For many cultures, throughout the history of mankind, entheogens have been the ultimate spiritual and religious sacraments and the only true aphrodisiacs. Entheogens can remove socio-religious programming and rational barriers to the

Divine. When the Gates of Heaven and of Hell are thrown wide open, one is forever left free (or perhaps abandoned without guidance) to construct and develop her own opinions, ethical base, and direct spiritual knowledge—not belief. We are not talking about damiana tea, here. The entheogens that have maintained the longest ethnobotanical and symbiotic relationship with mankind (particularly the psilocybe mushrooms) reputedly are and remain the most useful. Except for one racial group and church in equal-opportunity America, sacramental as well as mundane use of entheogens today is punishable by laws often more severe than for the bloodiest murder. Because of this institutionalized, severe, and religious persecution, I cannot personally condone their usage.

Interestingly, entheogens are not effective as sacraments to those persons who are not serious about their spiritual pursuits. According to the Masters and Houston report on mystical experiences, only one of 206 subjects attained the profoundest depths of mystic experience in psychedelic sessions. Only six attained the introvertive mystical experience. Those few subjects who attained these experiences "either actively sought the mystical experience in meditation and other spiritual disciplines or have for many years demonstrated a considerable interest in integral levels of consciousness. It should also be noted that all these subjects were over forty years of age, were of superior intelligence, and were well-adjusted and creative personalities." (Quoted by P. Stafford, *Psychedelics Encyclopaedia*, pp. 88-89.) Entheogens, then, are not likely to be effective if they are taken lightly and without a spiritual commitment, purpose, or deeply trusted sexual partner.

Some people (especially those who have no intention of ever using them) would say it is better to leave entheogens alone unless there is an elaborate establishment or cultural imperative to guide or curtail the potentially resulting free-ranging spiritual comprehension. Often, the same group of people attempt to debate the validity of the experience from a position of complete ignorance. Freedom has always been the most dangerous human condition to those invested in governance, and there always will be arguments against it by the enslaved.

If one is bound and determined to use an entheogenic sacrament, there are advantages to forming a relationship with the organic entheogens, as they do not make one dependent on the political and economic systems that profit from the production and distribution of the synthetics (or from their suppression). Entheogenic sacraments are most definitely not for everyone—especially not those who are more comfortable with magick, sex, and everything else as established theory or precariously built a upon the power of pre-packaged faith. They are particularly not for anyone with a weak ethical or mental constitution. Be warned that once the truth is known, and your faith and your innocence have been destroyed, you can never go back.

Some of the male-oriented sexual magic lore, especially that which advocates the exploitation of the female, asserts that the male practitioner can not only absorb her ecstasy, but also steal the power that is rightfully hers by the egotistical exaltation and idealization of his own masculine power at her expense. This ridiculous promise made for justifying the theft of feminine energy is personal immortality. The reality is spiritual death by the crushing weight of an overgrown ego. Any possible gain by this method would accompany a temporary and purely worldly accumulation of mundane political and material power, certainly not spiritual power. Such a violation is possible only when the female partner does not realize her capacity to destroy a man's sexual ego complex. She is far more dangerous, magickally, to him than he is to her. She IS sex magick—the soulless source of all souls. This is why abusive practitioners needed 'virginal' young women. They required her to be ignorant both of her disadvantages and her power. To be ignorant of her disadvantages would allow her to be completely uninhibited and thus radiate maximum sex power. To be

ignorant of her own power would allow her to be easily robbed of the use and benefit of her power.

Such one-sided practices are a poor substitute for a partnership and the tremendous power, will, and intention that two fully practitioners can bring to a rite. When women are fully empowered by their true natures as magickally sexual beings, then men can begin to be so also. True immortality is a joint venture between a man and a woman realizing their higher singular Self—the sacred hermaphrodite of animus and anima—conjoined in sacred union with the Eternal Myriad Universe.

A Magician of Universe B

Linda Falorio is a practicing magician with more than twenty-five years of experience in the art, and is best known for her creation of a Major Arcana tarot deck, the Shadow Tarot. Her art and writings on occult and magickal subjects have been published in magazines and journals worldwide. Linda is descended from a long line of wise women and traditional healers, holds a Master's degree in clinical psychology from the University of Miami, and is a certified hypnotherapist. She lives in Pittsburgh, Pennsylvania with her long-time magickal partner, Fred Fowler, and with Xeno, their hermaphroditic cat.

I first met Linda Falorio at a large Pagan festival. I was immediately in awe of the power of the images of the Shadow Tarot, and I am one of the few people to have purchased a copy of slides of the images so they can be projected against a wall or screen and can be used for group meditation. The images on the cards are so intense that, to the best of my knowledge, the Shadow Tarot is the only deck of cards that ever had a ritual worked against them at a Pagan festival! Like them or hate them, no one is indifferent about the deck. This response clearly indicates that the creator of the deck is a woman of great personal power. Her strength is also indicated by the respect in which she is held by many magicians around the world, including myself.

Ms. Linda Falorio

ORGASM MAGICK – BY LINDA FALORIO

My first experience of orgasm magick came at an early age when I discovered the secret of the clitoris. What a world opened to me then. Orgasm was a miracle to me, a marvellous affirmation of the presence of the Goddess in my life, as her love, peace and protection wrapped around me. I saw her special caring in the way the Moon would follow on car trips late at night, as I gazed at her through the window lost in dreams. I saw the Goddess in the woods I loved to haunt, and heard her in the soft, mysterious voices of the night. The clitoris was my secret: a divine gift from the Goddess. Orgasm was her special sign of love and blessing. I, in return, worshiped the Goddess through instinctive and untutored masturbation, giving thanks for the unimagined beauty, the profoundness of the magickal world that had opened at the touch of the Goddess, She who taught to humanity culture and art, and the magick of sex.

In the intervening years, I learned all I could about the magick art of sex. Okay, so first shared sexual experiences tend to be about learning the mechanics, what goes where, and how. Rarely are first experiences that terrific. It takes patience and practice to get it right. After that, the gold is in subtlety and control. I learned early on that one of the first requisites for successful sex magick is the ability to experience orgasm fully and deeply, to surrender oneself completely in the moment as one's thoughts fly free, intent is flung into the void and pure Will pierces through. It seems easy, but how elusive it can be, how difficult to learn to accept pleasure, and to give it, both to oneself and to another. Eventually I developed some techniques—practical exercises that you can try for yourself—that others also have found useful.

Orgasm is energy. Voluntary rhythmic movements of body and breath build energy patterns, inducing deep primal responses in body and psyche. At the moment of orgasm, the sense of personal 'I' enlarges its boundaries, merging with the life stream of the universe, the mind and body glowing with dancing energy and light. Orgasm creates a gate into other dimensions. A 'magically controlled orgasm' forms a lens-like window onto the astral where images may be evoked and energized, becoming gateways into the areas of consciousness and the akasha that the magician wishes to explore.

The Shadow Tarot was created using such techniques. As a preliminary, I would paint the sigil of one of the Tunnels of Set, whose characteristics would be largely unknown to us, on a large piece of art paper. Then my partner and I would perform many, many sex magick workings over the course of weeks or months, focusing on the sigil as a gate into other dimensions.

During these workings, I experimented with two interesting and effective techniques for accessing specific magickal spaces at the moment of orgasm. The space to be explored was predetermined by the sigil chosen, which would then be magickally energized by strongly visualizing the sigil during an elaborate build-up of the sexual charge leading to orgasm. In the first method, consciousness is projected through the area of the third eye, *Ajna*, at the moment of orgasm. This involves using the sphere of Daath on the Tree of Life as a gateway into the alternate magickal universe called 'Universe B'. It is difficult to describe the sensation this produced. It would be as if a flat, two-dimensional world suddenly deepened into a strange and luminous three-dimensional virtual reality. At times, I would experience an accompanying sense of nausea, of vertigo, with intense mental and emotional strain as the atmosphere became viscous, lucid and clear. Inevitably the nature of the sigil would reveal itself, either through eidetic imagery and symbols or direct astral experiences with denizens of the space.

The second method is for the magician to 'fall backward' into the strongly visualized sigil, with a feeling of surrender, as if fainting. This allows for projection of consciousness through the back of the head where dream imagery is woven. This method relates to the Hebrew letter *Qoph*, and the tarot trump, The Moon. Entrance into the astral here corresponds to *Yesod* on the Tree of Life, and is the secret entrance of the 'Leapers', the *Voltigeurs* on the backside of the Tree of Life.

Sexual union with non-terrestrial entities one may contact via these techniques enables the sex magician to enter the stream of non-human contacts. The endocrine elixirs thus distilled may be used for spiritual means, and for longevity and health, containing as they do not only the emanations of the subtle centres of the astral, mental, and spiritual bodies, but also hormones and semio-chemicals. It goes without saying that the object of consciousness at the moment of orgasm must be carefully controlled, lest the 'wrong' things be brought to birth within our personal psychic and astral spheres, or the elixir, improperly prepared, becomes instead a poison to those who imbibe it.

In psychology graduate school, I encountered the writings of Wilhelm Reich, a student of Freud who understood biocosmic energy and was one of the first scientists to validate the existence of the UFO phenomenon. Reich also understood the nature of energy and how the human body gives access to that unitary, planetary energy which we see active in the formation of hurricanes and in the aurora borealis, through sex and bodily sensation. What makes sex magick possible is that all living systems have the capacity to store a charge of energy. This capacity for union is magickal potential. The 'unarmored' person, one whose sexual energies flow freely through the body, and who can fully experience orgasm and joy, is one who is able to move toward union with the gods, symbolized by the power of the *ankh*.

Reich describes the sexual response as a progression moving from excitation > charge > discharge > relaxation.

Excitation is the build-up of energies through any means: sex play, visual stimulation, etc. The resulting sexual charge can be heightened by the practice of Karezza or Dianism, which are practices calling for sexual stimulation for a prolonged period without pushing to orgasm. This charge may then be discharged in orgasm, bringing relaxation. The point of discharge is the point of union.

Sexual stimulation is important because it allows us to build a greater charge to power our magicks. Prolonged sexual stimulation alone, known as the technique of 'erotocomatose lucidity', can bring one to the twilight borderland of consciousness on the threshold of dream dimensions wherein anything is possible. While the ordinary person merely loses consciousness of self, falling happily asleep, the sex magician rides the stream of orgasmic discharge into astral worlds, accessing creative realities where the power to will a thing is enough to make it so. Because it is difficult, if not impossible, to perform the technique of hyper-sexual stimulation upon oneself, it is best left to helpful hands, tongues, and devices of a dedicated and selfless sex magick partner.

Inspired by Wilhelm Reich's extensive writings, and by the movie *WR: The Mystery of the Organism*, I wanted to learn everything about my own orgasms: what I liked, what I responded to, how to bring on orgasm at the right moment, and how to slow down, taking as much time as possible in erotic play. I began to learn how to relax, taking time to allow myself awareness of all the various pleasurable sensations, expanding my catalogue of experience, taking in more and more energy. I was learning how to charge my body with sexual energy, like the cosmic battery that Reich describes, which could then be used to propel my flight of consciousness, soaring free and far on waves of orgasm.

It is important to note that in living systems, energy flows up the back, then down the front of the body. I found that I was able to direct this energy flow through orgasm. A woman's sense of sexual power can only be derived from firm-footed contact with the earth. The telluric energies travel through the centre of the feet, up the thighs and back, then down the front of the body, radiating strength from the centre of the womb. The whole body magicks developed through the Shadow Tarot workings use the body as a generator and an instrument to channel this deep repository of power that resides in the body, and which connects us with the earth. There is no denial of the body, for there can be no initiation without ecstasy. Only by standing on the earth can the magician reach the stars.

In exploring the possibilities of orgasm, it is interesting and useful to channel orgasm through the various chakras and energy centres: e.g., orgasm through the root centre links one with deep earth energies, orgasm through the third eye opens astral doorways, orgasm through the crown gives ego-less bliss, orgasm through the heart gives universal love, orgasm through the solar plexus gives personal power, orgasm through the genitals gives fertility (careful!). In communion with the Angel of your Higher Self, bring yourself to orgasm, without anxiety, without guilt. Record your visions.

Breathing orgasm is good practice for the sensitivity and control necessary for consciously directing the genital orgasm. To begin, in your temple or shrine room, establish a breathing rhythm. Visualize the life force around you as brilliant dancing points of light. Breathe this light into your body; allow yourself to experience the surrounding ocean of vibrating energy in which we constantly swim, and from which we derive our being. As the breathing rhythm becomes established, you will move deeper and deeper into a meditative state; your consciousness will calm, becoming lucid and clear. Experiment with breathing through each of the energy centres of the body, until distinct physical sensations come through.

Breathe through the centre below the navel, experiencing tentacles of light radiating from your Centre, reaching out to objects of attention and desire. Orgasm here enables you to 'see' yourself and others as glowing luminous eggs of light, interconnected nodes, and vortices of sentience, throbbing with the rhythm of life.

Breathe through the navel, feeling the 'juiciness' of life, its richness, and the sensuousness inherent in all that flows: emotions, rivers, blood. Orgasm here kindles imagination with desire, so that we may bring our dreams into existence.

Breathe through the diaphragm until you sense the power of speech in silence: the power of invisibility. Orgasm here allows the magician to access alien universes, alternate realities, and activates access to the gateways of black holes of interstellar space.

Breathe through the compassionate heart, experiencing the gift of entering another's body, heart, and mind. Orgasm here brings the power to experience the reality of Self as nothing more or less than an Ego-less Void.

Breathe through the throat area, sensing the power of the shaman to enter the caverns of the earth and bring back knowledge. Orgasm here brings the possibility of combined male and female energies within one's own body of light.

Breathe through the third eye at the centre of the brow. Orgasm here brings power to enter the Dream Time, and to leave the body at will.

Breathe through the crown of the head allowing consciousness to pour out through the top of the skull into the exploding universe, the ever-expanding shower of stars. Experience the light and

energy of the Stars above as the source of inspiration and spiritual sustenance, the seeding of our race. Orgasm here brings the power of trans-dimensional, interstellar time travel.

Breathe through every pore of your body, experiencing the interconnecting points of singing light that cover the living flesh, sensing the vibrating energy centres of the subtle body as tiny pricklings of light, fireworks impinging upon your body. See the universe alive with whirling, pulsing, many-colored stars. Orgasm here brings the power of calling the Great Old Ones, the timeless travellers, the gods who are ever returning.

It seems the easiest thing in the world would be to find a partner for sex magick. Not true! Sure, finding partners for sex is (relatively) easy, but for real sex magick? Forget it! For what seemed like ages I couldn't find anyone willing and able to fly with me. The problem is that sex magick is high-tension stuff, like holding onto a 220-volt power line and letting 'er rip. If you're doing it right, you can really blast consciousness into completely alien dimensions. To my surprise, I found that most people don't find that level of intensity very appealing. They are satisfied with generating very little sexual charge before pushing to orgasm, then roll over and snooze when it's all over. There are also those who do get out there with you, but then freak out, grab their clothes and sneak away in the dead of night.

At the same time as I discovered Reich, I discovered the writings of Louis Culling. Culling was a magician and student of Aleister Crowley. In his book *A Manual of Sexual Magi*ck [Now published under the title *Sex Magick*: DMK], Culling makes the important point that all sex magick, first and foremost, should be aimed at the express purpose of obtaining the Knowledge and Conversation of one's Holy Guardian Angel: that is, for communion with the Higher Self, and knowledge of the Daemon. Specific magickal abilities should not be worked for. Any gained through the practices will be just those necessary to your Work and to your Will.

I persisted in solo sex magickal orgasmic research for quite some time. These workings involved having astral sex with my own Daemon, with the object of eventually bringing me the terrific sex magick partner I imagined and desired. At last, success! My partner had no idea what hit him until one day he happened to pick up and read my copy of Louis Culling's little book. Of course, he immediately realized what I had been up to. What most intrigued him was that once embarked upon this path, one could never again have 'ordinary' sex. Exactly.

When your sex magick partner does come to you at last, don't lose your head. Rule number one: Never reveal what you are doing. You don't want your partner ruining things by trying to be helpful, or (heaven forbid!) trying to take control. It's really better if they don't know what's going on in your head. Really. Don't get me wrong, it's great if they are sex magicians in their own right. Then when you do get together for magick, you might be channelling Isis while your partner evokes Cthulhu. Makes for some interesting astral partnering. In fact, one excellent tool for joint exploration is to astrally assume the forms of various coupling goddesses and gods.

Some things to try while you're waiting:

1) Imagine having sex with everyone you encounter, whether attractive or not, regardless of gender, age, or deeply held sexual taboos, until you are able to imagine such encounters without excitement, repulsion, guilt, shame, or fear. Once all such emotions have lost their power over you, you will have developed kindness and tolerance for others' differentness, for we love best what is most like ourselves. And it makes waiting for the bus a bit more interesting....

2) Next, in each encounter in your daily life, take whatever the other gives you. If they are angry, accept that. If they are sad, let that pass into your consciousness. If they are sexually attracted to you, let that into your energy field as well. No matter what your personal reaction might normally be, whether fear, attraction, boredom, or repulsion, accept the person before you in their entirety, without judgment. Absorb their energies into yourself by touching them lightly on the shoulder, taking their hand in yours, or by letting their essence flow from their eyes into yours. Then be sure to radiate back to them both love and acceptance, no matter what your personal reactions might normally be.
3) The kiss is that ineffable moment in which the boundaries between oneself and the other blur and ego-boundaries dissolve. Prolong this moment until you can feel an energy and awareness other than 'yourself' move through you. Just for fun, kiss a plant. Kiss an inanimate object, such as a stone, a car, a pencil, your athame. Kiss an animal. Kiss another human being. In that pro- longed moment of the kiss, merge your interior essence with that of the other and learn something of their being. Know that the other, in turn, will have taken away a part of you as well.
4) Using your imagination, stare into the eyes of another person until you have 'become' that person, trading places, looking back at yourself who has thus become 'the other'. This can be very intense, even unsettling for both parties. When successful, there is a flash of union that is a flow of pure universal love, a reaching out and identification, since all love is union with that which we desire, that which we would absorb into ourselves. For the adventurous, try this with someone you don't like, or someone with whom you are angry.
5) Try gazing at your reflection in a mirror until it is no longer familiar to you, until the face has become that of another gazing back. Radiate kindness to that other in the mirror, let your love flow out and then return as it is again reflected back to you.
6) Breathe in sun, moon, and stars. Reaching up to them, let their energy flow through you. Experience their benediction as a prolonged kiss.
7) Placing hands upon the earth (if indoors, place them on the floor while visualizing the earth), send streaming orgasmic energy into the all-accepting body of the earth. Experience the blessing of Hir all-embracing love as a profound opening of the heart into stillness, silence, peace.

About 'Magickal Monogamy': When we seek the muse of inspiration via union with the other, we encounter this difficulty: the muse lies within us, not the other. No individual can give us what we do not already possess within ourselves, though we may find, at least temporarily, in that first thrill of a new lover the spark which ignites the elusive inspiration which we seek. An important aspect of a magickal partnering is that The Other should become to you as your own daemon, goddess or god. If the magician persists in sex magickal practice with his or her chosen 'magickal instrument', so to speak, there is a deepening of power as masks are shed. Rather than becoming familiar and boring, there is a point at which the lover becomes totally mysterious, totally OTHER—as no stranger or passing acquaintance could ever be—and thus becomes a transcendent channel of creative magickal force, broad and deep.

I've practiced all of the above for many years. I know whereof I speak.

LEVEL THREE:

FORBIDDEN SEX MAGICKS OF THE OUTSIDER

8

Polyfocal Sex Magick

I doubt if you've ever seen a book that has a chapter or two with a warning not to read them. Frankly, if you've found what I've written so far to be daring or even shocking, I would urge you to skip this chapter and the next one. With this chapter I am starting to present information which, outside of select, small circles of sex magicians, is rarely discussed.

Most of the books on sex magick centre either on masturbatory sex magick or sex magick for a couple. A few of the braver ones may hint at working with more than two people. Often such books either focus only on Monofocal sex magick or cross over into the realms of Tantra, not understanding that there is a difference between Eastern and Western systems of physical spirituality.

There is nothing wrong with limiting oneself to masturbatory or couple-oriented sex magick, but because of the narrow focus of other sources, more and more sex magicians are finding the old traditions to be rather limiting. There are many more possibilities to sex magick than working with just one other person (physical or non-physical) or by yourself. Magick is a form of experimentation. The entire notion of experimentation is the idea of expanding what you already have and know. After all, if you did not wish to expand and go further, there would be no need for experimentation to extend what you already grasp and have experienced. Sex magick is also a form of experimentation, a form that uses sexuality as one of the key ingredients. And just as younger people in every culture and society experiment with their growing sexuality, so, too, do some sex magicians experiment with the very edges of sex magick.

There is little information on the most experimental forms of sex magick. This may seem odd, but there is a reason for it. In Western society, most people think of sex as having but two purposes: pleasure or part of a romantic relationship. As people become older and set in their ways, many develop a fear of sexual experimentation. To write about sex for other purposes is almost a taboo and could result in the wrath of people who appear to be open-minded about most other things. So why do we have this attitude?

Although I discussed it before, it would be beneficial to repeat some of my earlier comments here. Like it or not, Western society has been plagued with the Christian notion of 'sex is evil' and sexual organs are dirty and nasty. This notion has as its source the ideas of St. Augustine, who took his attitudes from the writings of St. Paul in the Christian Bible. Paul's notions were an amplification of the opinions of the earlier Greek philosopher Aristotle.

This may surprise some people, but Paul did not get this attitude from Judaism. It was not until Maimonides (late twelfth century) that Judaism had a strong defender of Aristotle. The mystics who have been so important to Judaism have never agreed. In the version of *The Holy Letter* which was eventually published, the author asks (in typical Kabalistic style) that since we were created by God and, therefore, intended to have sex, how could the act of sex or our sexual organs be considered ugly, evil, or nasty? To even imply such a thing is to say that God made something

imperfect and evil, and this is something which, the book claims, God would not do. The book even refers to Aristotle as 'the accursed Greek'.

By the time Paul developed his ideas about sexuality, Aristotle had been dead for over three centuries. At this time there were many religious groups in Rome, some of which focused on celibacy and sexual abstention. It is quite possible that Paul may not have known about Aristotle and might have taken his extremely limited sexual views from some of those Pagan sects. In fact, much of the Christianity which developed from the writings of Paul was adopted from non-Jewish sources, as has been shown in the brilliant books of Hyam Maccoby such as *The Mythmaker: Paul and the Invention of Christianity* (New York: Harper and Row, 1986). I must assume, however, that many of Paul's ideas were based on his personal beliefs, as there were far more Pagan traditions with a view of sexuality that was positive and liberating rather than there were otherwise. This is seen in the fact that most modern Pagan traditions have very positive attitudes toward sex, indicating that their sources—either directly or philosophically—are not the few sects based on sexual abstention, but rather the far more numerous Pagan fertility religions that embraced rather than despised sexuality.

But no matter what your faith, the fact is that most of us who have been brought up in Western society have been influenced by our *de facto* Christian civilization and its attitudes. Some of these attitudes that have filtered into our consciousness have been positive. Contrary to the claims of some Christians, however, some of those attitudes have been negative. This specifically includes an ethic which is anti-sex, or at least against the free enjoyment of sex by responsible adults.

As a result, some forms of sexual expression are looked upon with shock and dismay. People who are outside of the 'borders of society', those whom author Colin Wilson refers to as 'Outsiders', will often deny what society—with no valid reason—deems to be 'good'. They experiment with violating societal taboos, sometimes going far beyond the common societal borders or limits. They will, in that way, define their own limits, even if they are outside the norm.

What exactly is an Outsider? Wilson described an Outsider as a person who challenges the values of culture as part of a process of self-examination. An Outsider frequently feels that he or she is 'living on the edge', seeking to establish his or her own rules for living in what is viewed as an unsympathetic world. This quest for truth helps an Outsider move in a directed way through life while others, like logs in a river, merely drift in the waters of whatever is currently popular.

But it is these very Outsiders who have transformed society. According to Wilson, Outsiders would include such people as Albert Camus, Franz Kafka, Hermann Hesse, Vincent Van Gogh, George Bernard Shaw, William Blake (remember him from Chapter One?) and Friedrich Nietzsche. Their writings and art have directly or indirectly affected us all.

Today, some Outsiders experiment with drugs. Some experiment with occultism. Some drop out of society. Some refuse to do work to earn a living. Some experiment with unpopular forms of music and art. Some Outsiders will be ignored—they will never be known. And some of today's Outsiders will become seen as visionaries. Like the people listed above, today's Outsiders may have dramatic and long-lasting effects on society.

As in the past, some Outsiders experiment with that key taboo of Western society: sexuality. Through the 1950s, many people saw (and many still do see) oral sex as a taboo. Outsiders experimented with it, expanding society's borders. Today most people in Western society believe oral sex is a normal part of any sexual relationship. This border of society has shifted to accept a new norm.

Today, Outsiders are experimenting with a wide variety of sexual taboos. One taboo which seems to be ending is serial monogamy (one partner after another). Others are experimenting with non-monogamous relationships. Some people, who are by nature heterosexual, are experimenting with bisexuality or homosexuality, while some who are by nature gay, or lesbian are experimenting with bisexuality or heterosexuality.

Currently, there is a movement known as polyfidelity. This is where people will have several concurrent long-term partners, all of whom know about each other. They may live with each other, following what they call a polyamorous lifestyle. Don't think that you can simply join what you think must be their 'orgies'. In fact, they may only have sex with one partner at a time. Some partners they may love but never have sex with. These are deep and long-lasting relationships, not orgies with people they've just met. Of course, if everyone in such a relationship wants to have an orgy or feels that it is okay for the other members of the relationship to have a group sexual experience, that is acceptable, too.

Some Outsiders will experiment with having multiple partners at the same time. Today, much of Western society frowns upon this. Descriptions of sex magick which involve several people—and even the books describing such practices—seem lurid and dark rather than spiritual, magically scientific, and loving. They point to a recent book that described a ritual (actually more of a Duofocal Ring Mode ritual) involving the killing of an animal and allowing the blood to splatter over the equivalent of a DLC, and another (using symbolism, I hope) in which it sounds as if each couple involved in the ritual is killed by a spear being thrust through their united bodies. I'm not in favour of the first ritual or the literal interpretation of the second and will not describe either of them more than I have done already.

To many people, the thought of having sex with multiple partners simultaneously may be a nice fantasy, but *they* would not like to live it. Some men find they cannot become aroused in this situation, or else are so excited that they ejaculate almost immediately. Some women who have been open to the idea as a fantasy have a negative response when actually confronted with the opportunity to experience such sexuality, even if the people involved are people they would like to have sex with on an individual basis.

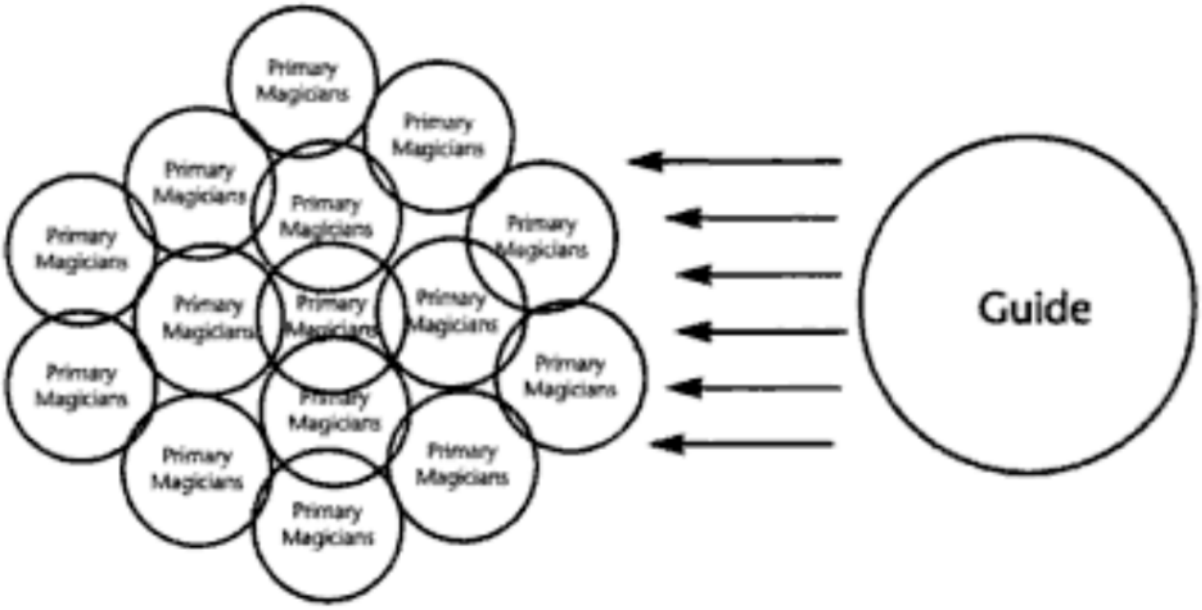
Often, people turn what they personally don't like into a negative. As a result, they say, "Multiple partners simultaneously is wrong," although they may have had many partners, albeit only one at a time.

Therefore, some of the people reading this chapter (and even more so, Chapter Nine) may find it offensive. The easiest way to avoid such offense is not to read the material.

Let me remind you that you not only do not have to do anything in this chapter or the next one, but you do not have to do any practice from this book. If you would feel especially negative toward even reading about sex magick worked with multiple simultaneous sexual partners, then I suggest that you move on to Chapter Ten. My only request to you is this: Just as nobody should dismiss or insult the sexual activities you willingly engage in with another consenting adult, so, too, should you allow those who follow other practices to do them as long as everyone involved is a consenting adult. No coercion. No intimidation. No one involved who is not an adult legally, physically, ethically, mentally, and morally.

The Nature of Polyfocal Sex Magick

One person focusing on a purpose is straightforward. Even when you add the concept of a Star or Ring Mode, Monofocal Sex Magick is easy to understand and, in practice, relatively easy to direct. Duofocal Sex Magick is more difficult, but it still has a great deal of central focus. When you move into polyfocal sex magick (see illustration), that central focus of energy can depart amid the physical sensations of touch, taste, pleasure, etc. That's why most attempts at Polyfocal Sex Magic end up as Monofocal or Duofocal Sex Magick. However, if each Primary Magician of the Polyfocal Sex Magick Company (PSMC) is both trained and experienced, amazing success can be obtained.



Polyfocal Sex Magick Company and Guide

In the diagram there are no arrows to indicate the flow of energy among the participants of the PSMC. That's because the ritual work should give the energy created by the PSMC a type of life of its own. Each Primary Magician directs his or her energy into that amorphous entity, the PSMC. Everyone focuses any incoming energy through his or her own body (amplifying it) and then directs it back to the PSMC so that others can tap into it.

Often these flows of energy have tides and ripples. Primary magicians, with no cue or guide, may suddenly begin to make similar sounds, from grunts to moans of pleasure. Being unprepared for the common sounds can be such a surprise that the result is laughter. This needs to be controlled; otherwise, the entire PSMC could break down into a pile of laughter, grins, and giggles, destroying the energy patterns, and either ending the ritual or, if the group has strong libidos, possibly turning what was going to be a powerful, magical ritual into a mere sexual orgy.

While I'm not going to condemn consenting adults for having an orgy, that is not the purpose of a Polyfocal sex magick ritual! If such an orgy does result, the ritual, as well as all the time and energy spent on preparing it, is ruined.

That is why it is common for a single person to direct a Polyfocal sex magick ritual. He or she may be a participant in the PSMC, but this is usually not the case. Frequently, if the people

participating are part of an organized temple, lodge, or order, this person is the group's leader. I have found, however, that what is most important is to choose a person for this important role in Polyfocal sex magick who has the psychic ability to see and/or sense magical energy, and who is able to effectively direct and work with that energy. Although some leaders do have the best abilities for this, sometimes a person has become the group leader simply because he or she set up the group or does the best job at arranging meetings and keeping the group together and functional. In such a case a more appropriate person—if he or she is available—should be considered for this important position.

The person who directs the energy raised in a Polyfocal sex magick ritual goes under a variety of titles. I have found that the name 'Guide' does a satisfactory job, but others may have different names. It is important to note that the Guide does not have the energy focused through him-or herself. Nor does the Guide even try to bring the energy into his or her body. That would make this ritual a Star, Ring or Ring/Star Mode of Monofocal sex magick.

Instead, the Guide uses his or her psychic sensitivity to watch (or sense) the flow of energy. He or she may help to keep the energy within the PSMC instead of allowing it to dissipate into the environment. If the energy is low in a certain area of the group, the Guide may use breathwork or sexual arousal from watching (or participating in) the ritual to effectively raise his or her own energy and then direct it to the appropriate area(s) of the PSMC. Alternatively, the Guide may simply direct, through force of Will, any excess energy from areas in the PSMC to those areas where there is a scarcity of energy. The Guide is also responsible for giving cues to the PSMC as to the different sections of the ritual.

The Guide, then, is like an orchestra conductor, encouraging the orchestra (PSMC) to bring out the power and majesty of the music (ritual). Unlike an orchestra conductor, however, each time a piece of music (ritual) is performed it will have different sections and a different finale. The Guide shouldn't control it, but merely 'guide' the PSMC so that their work has the strongest effect. When the Guide senses that the swirling waves and tidal pools of energy have reached their peak, he or she will tell the PSMC to send the energy to its desired goal. The Guide may also use a method to allow each Primary Magician to direct the energy, such as leading the group in a sound that rises from a low pitch to a high one or have everyone focus on an image. The Guide is responsible for seeing that the energy is sent, does not snap back to the PSMC, and that any remaining excess energy is 'grounded' so it will not accidentally go on its own way without direction.

To recap: the Guide helps the PSMC to raise, enhance and direct the energy without controlling, commanding, or having the energy focused through him-or herself. Some Guides participate as part of the PSMC, but most do not. In my experience, the more people who are part of the PSMC, the less likely the Guide is to be a member of the PSMC in a Polyfocal sex magick ritual.

Some people have asked how one trains to become a Guide. In my experience, Guides start with exceptional natural abilities at working with the psycho/sexual/spiritual energy. However, they have also extended those abilities through practice in specific techniques, such as those given earlier. Sometimes a group may have several members who are capable of being a Guide and who take turns performing in this role. If you are interested in becoming a guide, I will give more information later in this chapter.

The Polyfocal sex magick ritual works with the energies raised by means of sexual activity. Ejaculations and orgasms may or may not occur. This means that although the intense amount of

raised energy may have been sent to achieve its magical purpose, the members of the Company may still be sexually aroused.

Sometimes the charged atmosphere encourages continued sexual activity. Other times the sending of the energy may dismiss that atmosphere. Once the ritual is over, participants may or may not feel like engaging in further sexual activities including intercourse. Others may wish to go home with (or to) regular partners (or with someone from the ritual) and enjoy sex with him or her. It all depends on the individuals.

Basic Polyfocal Sex Magick Ritual

The techniques for Polyfocal sex magick mirror those of Monofocal and Duofocal sex magick. With only slight differences, any of the previous rituals can be used with Polyfocal sex magick.

For example, the following ritual is a modification of the first ritual for use with Monofocal sex magick. If you recall, the purpose of that ritual was to produce a talisman of Fire for success in athletics. In this version, we will be making a talisman for a friend who needs a new job.

Make the talisman out of unrecycled (virgin) paper. Cut it so that it measures 4" x 2" and fold it in half to create four sides, each being 2" x 2". Also construct (or purchase) a small bag to contain the talisman. It should be about 2¼ " to 2¼" per side and made of newly purchased material that is coloured in earth tones: greens, browns, and/or black. When the ritual is over you will put the talisman in the bag, give it to the person who needs the job, and tell him to always keep it in his pocket (or by the bed at night). Also tell him to return it to you after he gets the job. The paper for the talisman can be plain, parchment paper or coloured in an earth tone. Since the paper and fabric are new, you do not need to purify them. The talisman is like an empty battery, waiting to be charged.

Come up with a single, key symbol to represent the desire that is being embedded into the talisman. For this ritual, use the alchemical symbol for Earth: an equilateral triangle with one point down and a line going across it (🜃). Other symbols to use on the talisman are a freeform one representing the type of job desired (see Chapter Four for details on how to make this symbol); a dollar sign ($) to represent the desire for a good-paying wage (you may also use the symbol which represents money in other countries: £ for British Pounds Sterling, ¥ for Japanese Yen, etc.); a circle to mean that the job should be within a circle of five miles from where the friend lives; and any other symbols you consider to be appropriate. These symbols are all drawn on the talisman.

Step One

Clean the area you are going to use for the ritual. For lighting use green, brown or black candles or, if you must use electric lights, use green bulbs, or green filters. You might also put thin, earth-toned material over low-wattage electric light bulbs. Be very careful, though, as these could be a fire hazard.

Step Two

Each member of the Polyfocal Sex Magick Company should either take a magical, purifying bath at the site of the ritual or come already bathed. As you will recall, the magical bath is to clear the mind, body, and spirit in preparation for the rite, not to simply get rid of soil and perspiration.

If members of the PSMC have magical robes, or special ritual clothes, they should put them on now. The Guide (or another appropriate person) should perform a divination (as described earlier) with all members of the PSMC present to find out what the outcome of the ritual will be. Then, as a group, decide if you still want to do it, thus accepting the responsibility for your actions. Everyone must agree on the purpose. If someone does not agree, he or she should be excused, and the person should leave the area so as not to interfere with the energy of the Company.

Step Three

Everyone should enter the ritual area and have the Guide (or another chosen person) perform the appropriate banishings. Each person should satisfy himself or herself that the area is well cleared on all astral levels as well as all physical levels.

Step Four

The members of the PSMC should hug one another and start a simple chant such as *"OM"* or *"AH."* Each Primary Magician breathes and chants at his or her own rate and may change the pitch and even the sound that is vocalized.

This is actually a very important part of the ritual. Nobody should try to lead the group in the chant. Rather, the goal is to link with group and expand throughout the planes of existence. Sometimes there will be beautiful harmonies. Sometimes the volume will grow or lessen as if under the baton of an invisible orchestra leader. Sound is made of vibration. This vibrational work helps bring everyone together, linking them by the harmonies of the sounds.

Experience openness and love for everyone in the Company. Start caressing each other's faces, hair, and shoulders. There is no rush. In many instances it takes less than fifteen minutes for this to happen automatically. If it does not, when the Guide senses that the energy is right, he or she says, *"Caress those under your hands."* Caresses will become more erotic, and people may kiss others around them. Robes and clothes should be removed when a participant feels it is appropriate. Slowly the group will sink to the Place of Comfort (which should, of course, be large enough for everyone). Focus on the people next to you and reach out to caress Company members you can and cannot see. Everyone should focus on becoming as aroused as possible. Feel the energy that is being sent to you. Absorb it. Allow your body to enhance and multiply it. Then allow it to flow out of you to everyone (not a specific person) in the PSMC. Thrive with the motion of the energy, the sexual stimulation, and the joy of pure sexuality and sensuality unhindered by predetermined barriers and mental blocks. Let it take you to the highest possible level of arousal.

Explicit sexual touching, including caressing the breasts, genitalia, and other erotic zones, as well as oral and genital sex may occur. Members of the Company may change partners as they desire.

Step Five

Here is the sederunt. During this phase, the sexual stimulation described in Step Four should continue while the Company moves its attention from the strictly erotic to the purpose of the ritual. The Guide can announce that it is time to begin to focus on the purpose of the ritual and describes one symbol on the talisman on which he or she would like the group to focus its energy. The Guide might say, *"Send the energy you feel from yourself and those around you to the Earth sign on the talisman,"* for example. The PSMC should follow the Guide's directions, sending their energy to the talisman (which should lie next to the bag made to contain it) on an altar, chair, raised area,

etc. The Guide should call out each symbol in turn. The PSMC continues the sederunt. As the level of arousal among the Company increases, so, too, should the intensity of the energy sent to and received from others, as well as the energy focused on the visualizations. The typical sederunt should last at least fifteen to twenty minutes, but in a Polyfocal sex magick ritual it frequently lasts much longer. Members may change partners and positions, move around, caress whom they will, and be totally open to the sensual experience. The Guide must monitor and help move the energy.

After a time, orgasms will begin occurring. Males capable of having multiple orgasms without ejaculation may do so. Women who have multiple orgasms that build to a larger, final orgasm may allow themselves to have multiples. Orgasms, however, are not necessary for this magick to work.

Step Six

Eventually, the Guide will determine that the energy of the Company is at its peak. At that time, he or she should tell the Company to focus on the key symbol (the alchemical symbol of Earth) and allow themselves to go toward final orgasm/ejaculation. When some members of the Company reach this state, the change of energy (as well as the erotic sounds and body motions) will usually draw the other members with them. Sexual fluids which result from the ritual may be collected by members of the Company with their fingers and used to redraw the symbols on the talisman. Insert the talisman in the bag that has been made for it. It should be given to the person for whom the ritual was performed as soon as possible.

Step Seven

Everyone should relax for several minutes, after which the Guide (or a chosen person) should banish the area once again. Be sure to include a 'license to depart' for various entities that may have been unintentionally called by the magical activity.

The Guide ends by saying, *"I now declare this ritual duly closed."* He or she should immediately write down the record of the ritual in the group's magical journal or diary. With this, the ritual is over.

Note that it is important that everyone in the Company be in total agreement to do the ritual. Even a slight dissent could add discord and disrupt the ritual, having a deleterious effect on the result.

A Polyfocal Sex Magick Ritual is no place for sexual prudes! Such a ritual is not composed of a group of couples focusing their energy through one person (that's the Ring Mode of Monofocal sex magick). This means that each Primary Magician may find himself or herself being caressed and having sex with any of the other members of the Company, not just one person.

Everyone must agree, beforehand, to any limitations on sexual activity. Any such limitation is okay, but the entire Company must agree to it, and nobody should be required, forced, or coerced to do anything he or she does not wish to do. It should be noted that, in the heat of passion, some people may allow themselves to go beyond their normal limits and barriers. *This should not be done in a Polyfocal sex magick ritual.* Everyone should agree as to what is and what is not permissible. Nobody, even in the heat of passion, should break those limits.

At the moment it happens, willingly breaking limits (which had been agreed to in advance) in a ritual may seem fine for all parties. Later, however, it may cause feelings of guilt and distrust, two of the biggest enemies of a Polyfocal sex magick group.

The role of the Guide is vital to the success of a Polyfocal sex magick ritual. He or she must direct the energy without being the focus of it. The Guide must determine the appropriate time

for the Company to move from one step of the ritual to the next, when the Company should focus on sending energy to the talisman's symbols and when the peak of the ritual has been reached. The Guide must also be able to tell when there is an excess or deficiency of the sex magick energy and be able to correct it. This ability is something which is learned by experience and practice with the way energy feels, moves, acts, and reacts.

After the person for whom the talisman was made has achieved the purpose of the talisman (in this case, a good paying job), that person should return to the Guide both the talisman and the bag in which it had been placed. The Guide should then purify it by burying it where it will not be found or by burning it.

Guidance for Guides

As stated before, the role of the Guide is vital to the success of a Polyfocal sex magick ritual. It seems like it should be easy, but it is not. If the Guide participates as part of the Company, he or she is likely to end up focusing only on her or his personal work. For success, the Guide must focus on the group as a whole. That is why, in most cases, the Guide will not participate with the Company.

Even so, the experience of being in a room with a group of people who not only are involved in sexual activity, but also know how to work with the raised energy and can increase and direct it, may be overwhelming to a Guide. Similarly, some Tantric books discuss the movement of magical energy in the body which results in physical jerks or shakes (called *shaktis*). These books warn that merely being in the room of a person experiencing the shaktis can cause a spontaneous, identical response in an untrained and unaware person. The Guide must be attuned to what is going on without being caught up in it.

For success in this type of ritual, the Company (other than the Guide) must be totally involved in what they are doing. At the beginning, this means becoming totally immersed in sexuality and sensuality. Once one becomes so immersed, he or she may find it difficult to move on and focus on other things, such as a talisman or other magicks. Having a Guide allows people to immerse themselves in this intensely erotic aspect of the ritual while knowing that the Guide will tell them when it is time to change focus.

This ability to become tuned into the flows of energy yet stay separate from it is what makes a person an excellent Guide. The question is, how does one do this?

First, a person should have practiced either the energy work as described in Chapter Three, or techniques like them. He or she should be able to do this work very well, not merely well enough to participate with the Company. Even if this is a natural talent for the Guide, it needs to be developed by practice.

Second, a person in training to be a Guide needs to be able to sense and work with other people's energy as well as his or her own. Often this is indicated by a person who can direct energy for healing purposes. Practice with energy exercises such as those in Chapter Three will help a person learn this ability.

And finally, assuming a person has the desire to be a Guide and demonstrates the ability to work with his or her own energy and the energy of others, how does the person take the next step?

Training under a current Guide, of course, is ideal. If, however, this opportunity is not available, here is a visualization which I have found works very well.

Step One

You should be in a room with a couple (or more people) who allow you to be present while they are having sex. As they are becoming aroused with foreplay, focus on your breath and your own energy. If you become aroused too, that is fine.

Step Two

Visualize yourself sitting comfortably in a clear, protective sphere that is perhaps six feet in diameter. Allow yourself to see or sense the energy of the sexually active couple as if it were clouds or smoke that surrounds them. You are isolated from them in your sphere, yet you should be able to move the smoke or clouds—a visualized interpretation of their energy—by force of will. If you note that the smoke or clouds are missing in an area or much more transparent than in other areas, use your mind to move the energy from areas of excess to areas of deficiency. When you can do this with some adroitness, go on to the next step.

Step Three

Repeat the above exercise but send your own energy to fill in the spaces of energy deficiency. Thus, rather than simply moving around what is there, you are also able to add to it. The energy patterns of the couple(s) having sex are thereby enhanced and balanced at a higher level rather than simply balanced.

Step Four

When you have achieved what you consider to be competency with the above work, advance to either guiding or being an assistant Guide with a Polyfocal sex magick group. It will not take long before you can function as a Guide.

There are a few more things to say about the training of a Guide. First, there is no reason to train to be a Guide if you are not a member of a Polyfocal sex magick group. Such groups do exist, though there are not many of them. Membership tends to be small and changes frequently, making regular work somewhat difficult. Most of the groups are heterosexual and prefer people to enter as couples rather than as individuals.

People willing to help another person training to become a Guide by having sex in his or her presence are usually members of the Polyfocal sex magick group. After all, asking some regular friends to have sex while you watch may end up losing you some friends!

Finally, I would add that being a Guide is a special role for special people. Some people could train for years and not have what it takes. Others instinctively take to it with great success. If I could pick and choose who would make a successful Guide, I could save people weeks or months of work. So far, I've never met anyone who was accurate at predicting who will be a good Guide, and I would not want to prevent somebody from trying simply because I thought that person would not succeed.

Magick is an art and a science. Any dedicated person can become successful with magick, but being a Guide requires a talent that not everybody has. Some Polyfocal sex magick groups have had to dis- band simply because they could not find a person who had the skill, and consequently their rituals were not successful.

If you are interested in Polyfocal sex magick and find a group with a good Guide, stay with them! I have heard of groups lasting for years with the same Guide, although membership has radically altered.

If you are a Guide, however, do not let this go to your head. Being a Guide does not make you better or superior to others. It merely means that in a Polyfocal sex magick ritual you have the added responsibility of making sure that the rite is effective and goes as planned. If anything, this should humble you with the load you are taking on your shoulders.

The Ritual of the Philosophers' Ring

While some people enjoy the freedom of the basic Polyfocal sex magick ritual as described above, others find difficulty appreciating its amorphous nature. They prefer more structure. This technique is a variation on the ritual above. I have only experienced it once, but the effect is very strong and quite remarkable.

The technique is an extension on the group hand rubbing exercise described in Chapter Three. However, instead of touching hands, this technique involves oral sex. The term 'Philosophers' Ring' is an alchemical term that refers to a ring made of a specific substance which gave the alchemists (who were also called 'natural philosophers') special powers. In this case, the ring is made up of people and the 'substance' is the psycho/sexual/spiritual energy that unites the bodies of the people, thus forming a physical and spiritual ring.

Before you begin, perform all the preparations in the basic Polyfocal sex magick ritual as described above. If desired, you may use this ritual for making talismans for any purpose. You may also direct this toward any other magical outcome you desire, especially as described in other parts of this book.

Step One

As in the previous 'Basic Polyfocal Sex Magick' ritual but use colours appropriate to the purpose of this ritual.

Step Two through Step Four

As in the 'Basic Polyfocal Sex Magick' ritual.

Step Five

The Guide announces, *"It is time"*, and the group, on its own, begins to form a continuous circle on the floor. Each person performs oral sex on one person while receiving oral sex from another. To look upon it you would see a circle (although it may weave in and out rather than being round) of people going mouth to genitals, mouth to genitals. A complete loop is made, with the last person's mouth giving oral sex to the first person's genitals. Hands and fingers, of course, may also be used. In popular language, this is called a 'daisy chain'. If necessary, the Guide can help people move into position.

The Philosophers' Ring

At this point, each person should experience the energy coming from the mouth of the person giving oral sex, going in through his or her genitals and exiting through the mouth into the genitals of the person to whom he or she is giving oral sex. Each person of the Company should let the energy get stronger as it travels in through the genitals, up the spine, and out through the mouth. Eventually, with the help of the Guide, the energy starts to whirl around the Philosophers' Ring in waves and pulses.

Because the energy is far more structured than in the basic ritual, some people can be overwhelmed by its intensity. The Guide must watch for this and may need to calm some people through talk and caresses.

As the energy builds, the sederunt begins. During this phase, sexual stimulation continues while the Company moves its attention to the purpose of the ritual. The Guide announces that it is time to begin to focus on the ritual. If, for example, it is for the purpose of making a talisman, he or she would describe one symbol on the talisman at a time. The PSMC should follow the Guide's directions. The sederunt continues. As the level of arousal among the Company increases, so, too, should the intensity of the energy sent to, and received from others, as well as the energy focused on the visualizations. The sederunt should last at least ten to twenty minutes, but in a Polyfocal sex magick ritual it may last much longer. In this ritual, during this stage you should not change partners.

After a time, orgasms will begin occurring. Males capable of having multiple orgasms without ejaculation may do so. Women who can have multiple orgasms so that they build to a larger, final

orgasm may allow themselves to have multiples. Orgasms, however, are not necessary for this magick to work.

Step Six and Step Seven

As above. When finished, the Guide should write down the record of the ritual in the group's magical journal or diary. The ritual is over.

The Ritual of the Grotto of Sigils

For this ritual, an entire room should be cleared and used. Furniture consisting of low sofas, pillows, blankets, etc., should be placed around the floor so that it has an uneven quality. A split-level room is ideal. Furniture that is taller, including large, padded chairs and couches, can be placed against the walls. Prepare as above, but instead of making a talisman, design one symbol or sigil to represent the purpose of the magick. Make many copies of this sigil and hang them all over the room or 'grotto' where the ritual will take place. The sigils should be of all different sizes. Mirrors, preferably of varying sizes, should also be placed around the room so that the sigils are reflected in them. They will also help give the impression of reflective water in your grotto.

Step One

As above, but use colours appropriate to the purpose of this ritual. Keep the lights very dim, as you want to give the impression that you are in a cave.

Step Two through Step Four

As in the basic Polyfocal sex magick ritual described above.

The Grotto of Sigils

Step Five

Here is the sederunt. During this phase, sexual stimulation as described in Step Four should continue while the Company moves its attention from the strictly erotic to the purpose of the ritual. The Guide can announce that it is time to begin to focus on the reason for the ritual. The Guide might say, "Send the energy you feel to those around you. Also look, from time to time, at the sigils on the walls." The PSMC should follow the Guide's directions.

The sederunt continues. As the level of arousal among the Company increases, so, too, should the intensity of the energy sent to and received from others, as well as the energy focused on the visualizations. The sederunt should last at least ten to twenty minutes, though again, it may last much longer. Members may change partners and positions, move around, caress whom they will and be totally open to the sensual experience. They may use the different levels and textures of the furniture to help them assume different sexual positions as well as helping them visualize themselves in a roughly hewn cave.

After a time, orgasms will begin occurring. Males capable of having multiple orgasms without ejaculation may do so. Women who can have multiple orgasms so that they build to a larger, final orgasm may allow themselves to have multiples. Orgasms, however, are not necessary for this magick to work.

Step Six

Eventually, the Guide will determine that the energy of the Company is at its peak. At that time, he should tell the Company to focus on the sigils around them and allow themselves to go toward final orgasm/ejaculation. When some members of the Company reach this state, the change of energy will usually draw the other members with them. Sexual fluids that result from the ritual may be collected by members of the Company with their fingers and used as a eucharist.

Step Seven

As above.

The Guide should immediately write down the record of the ritual in the group's magical journal or diary. The ritual is over.

One PSMC has described using a small electric waterfall to add sounds to the background of this ritual. I was told that this greatly enhanced the effect of being in a grotto.

Although the nature of this ritual (being in a visualized cave) makes it ideal for any workings having to do with the physical plane, including health, finances, home, etc., the imagery of water in the cave also makes this appropriate for working with the emotions and anything else related to the magical element of Water.

Obviously, changes in this ritual could be made to make it more appropriate to the elements of Fire (a desert rather than a grotto) or Air (a cloud or inside an airplane). You might also change the room to match the energy potentials of the body's power centres, the Kabalistic Sephiroht, or perhaps a forest dedicated to a particular deity. Varying the settings offers endless opportunities.

Building an Effective Group

In Chapter Three, as well as in places in the succeeding chapters, I discussed how the use of ritualized sexual excitation can lead to the creation/direction of vast amounts of energy which can be used for magical purposes. Any man or woman who diligently practices the exercises and techniques I have given (or those found in many of the books listed in the bibliography) should be able to achieve this goal.

But what if only one person of a couple or group is practicing magick and/or sex magick? It so happens that if one person is working with the magical energy, it is common for him or her to help partners develop similar awareness and ability. In fact, helping a partner often eases the learning process as the magical energy (raised by any means) is often magnetic in the sense that it can draw the same energies out of a person who is nearby, even if that person isn't a sexual or magical partner. The result is that the people around the magician can more easily develop their magical abilities.

You can experience something like this at a football, basketball, or other major sports game. Go to the game but don't watch it. Instead, read a book or keep your eyes closed while you listen to a radio.

Even if you ignore the game, at tense moments you will literally feel the energy coming from the crowd as their excitement level increases. It is contagious, and if you are familiar with the sensations that come with the raising of magical energy you will notice a distinct familiarity of the experience. The raised energy of the people around you will literally draw out the energy that you possess and/or can raise.

It would seem, therefore, that if even just a few people in a group of sex magicians are easily able to work with the energies raised during sexual excitation, then the others in the group would be drawn along to add their innate magical abilities to the ritual. Unfortunately, in my experience this does not always happen.

Why? Frankly, I don't have an easy, single answer. It may be due to a variety of fears, including the socially induced fear of sex that many people experience, or the fear of truly letting go to experience all the sensations that accompany unrestrained (but magically directed) sexual ecstasy and energy. Another reason some people might not be brought along is due to egotism—in this case, the idea that "I know more about what is going on than the rest of these people" or "I am better than these others"—which consciously works against going along with the energy. Another reason for failure may be the focus on personal desires for a particular partner or just for sex rather than a real desire to work toward a magical goal. With this focus, a person could become so oblivious to the energy it would seem as if he or she had performed many rituals to prevent it from being experienced. I wouldn't be surprised if there are causes for this phenomenon, too.

So, if you are interested in working sex magick with a group, you must make sure that the people involved are dedicated to the magical goals and can work, to a greater or lesser extent, with the energies that are raised during a Polyfocal Sex Magick ritual. Usually, just getting some untrained people together to perform sex magick may result in little more than people having sex. While this may be enjoyable to the participants, it will probably not lead to a magical result. Remember, magick is not for everybody, sex magick is for even fewer people, and of those, Polyfocal sex magick is for fewer still. Even some who think they can handle the magical energy and the sexuality of a Polyfocal sex magick ritual may find they are not prepared for it spiritually, mentally, psychologically, and/or sexually. It's better to find this out early.

So, what *can* be done to develop a bunch of suitable people into powerful sex magick group? I believe that the more a group works together, the more successful they will be. Not only do they get used to one another, but it helps develop a group spirit, a magical 'current' or *egregore* that can help empower the members individually and collectively. Using some of the better-known magical workings (both ceremonial and Pagan) and working together with the exercises given earlier in this book, as well as in other books, is a good beginning and a positive way of training and preparation.

Practicing these rituals and exercises together can help people and groups determine who might be a good member (a decision, I hasten to add, which should be based on magical ability and not appearance!). After working together for a time with the prior understanding that the work will eventually lead to the formulation of a sex magick group, some people will decide that they are not prepared to continue and will leave the proto-group within a few weeks or months. Others who are told that this is preparation for sex magick and only hear S-E-X will leave in disappointment when their fantasies are not quickly fulfilled. This is all part of the weeding-out process. Usually, a core group of magicians—the people who remain and continue to do the work—can develop within a relatively short time.

I would like to share another way to find out who might make a good magician for a PSMC. The following ritual did not have this as its original focus, but on reconsideration I think it would be ideal for this purpose.

I call this The Ritual of the Breath of Power, and I have been given permission to describe this ritual by the woman who created and facilitated the rite—Lola Babalon. Ms. Babalon has been one of the behind-the-scenes movers of the *avant garde* in the occult for many years. (See Appendix D for an article by her.) She helped to introduce chaos magick into the U.S., has written articles for occult journals in several languages, and has lectured around the world on a variety of topics from astrology to chaos magick, from Tantra and shamanism to sex magick. She has also reviewed this section for accuracy and added information to it. Later, I will present a modified version of the ritual to make it more clearly oriented to this purpose of detecting people for a PSMC. First, however, I will describe the original.

A group of people were invited to a party. At midnight, Lola discussed the purpose of the ritual. Several couples and singles chose to participate. Lola took the ends of several lengths of string in each of her hands. Men chose from one hand and women chose from the other. The person who was at the other end of the string was the original partner for the ritual (I would add that although this ritual was heterosexual, I see no reason it could not have been bisexual or worked with same-gender partners).

Once the partners were chosen, Lola packed up a few ritual items and we hiked up a small steep hill. At the top, with a magnificent view of the city at night, was a large, circular, flat area that was used for helicopter landings. It was cloudy, very cool, and windy, making the lighting of candles (and the ability to keep them lit) somewhat difficult. But after a time, the candles were lit and placed in glass containers for protection from the elements. Lola banished the circle and called the quarters. Then, within the protection of the magical circle, she described the details of the rite.

We were to form two circles, with the women's circle outside of the men's circle. First, we would ground and balance ourselves for the ritual. This would be followed by using the breath to make the energy flow through our bodies. Then, the women were to kneel at men's feet and use their breaths to blow their energy into the power centre at their partners' feet. When they felt this was charged, they would move the energy flow up to the genitals and repeat the process. This would then be done at the solar plexus, heart, throat, third eye and finally, just above the head.

Then the *couple* would 'run' the energy until Lola said that it was time to change. The women would then move clockwise and repeat the process with the next man in the circle. This was repeated until the women returned to their original partners.

Next, the men formed a circle outside of the one made by the women. The entire procedure was repeated, only this time the men breathed magical energy into their partners and moved clockwise around the circle at Lola's direction while the women remained stationary. When the men returned to their original partners, Lola had everyone ground the energy once again. Then she banished the circle, and we went back to the party.

My experience of the ritual was quite phenomenal. Each woman I worked with had different abilities. Some obviously did not want to do anything at all. They were there simply because their partners wanted them to be there. They were going through the motions. Others wanted to do the work, but having little or no experience with magical energy, their ability to work with the energy was limited and seemed to flow at one moment and be stunted at other times. Ms. Babalon, of course, is a powerful magician and was able to work with the energies very well. But she was also working as a Guide, so her focus was not totally on the work she was doing personally. She had to focus on the work the group was doing as a whole.

Of the ten or so women I worked with that night, I must say that one was quite exceptional. Her work with the energy in moving it through me was quite powerful, both magically and erotically. In fact, during the time that she worked on me, and later, I worked on her, she occasionally made distinct sounds of erotic pleasure (as did I). Later, when I was talking to Lola, I told her that this woman really knew how to work with the energy. Lola laughed and I asked her what was so funny. "She said the same words about you."

Of that group, I can only comment on the women, having not gone around and worked with the men. Were someone starting a sex magick group, I would certainly recommend for participation the woman described above, as well as Ms. Babalon. A few of the other women who were interested but who had not yet learned to work with the magical energy might be good to do preparatory exercises with, leading either to their readiness to work with a PSMC or their eventual departure from the training. Some of them, I think, would not be appropriate at this time.

Although the ritual was intended simply as a means of using the magical/sexual energy to charge each person's power centres, it can also be used to help create and form a Polyfocal Sex Magick Company. The following ritual gives more explicit directions.

The Ritual of the Breath of Power

All participants should have some experience working with sexual/magical energy. Techniques given in earlier chapters in this book, as well as in other texts, may have been used. There are two levels to this ritual, 'Level A' for beginning and intermediate practitioners, and 'Level B' for more advanced practitioners. Rather than write this ritual twice, the differences will be noted using the level description within the text.

Step One

Carefully clean the area you are going to use. Decorate as you think appropriate for this ritual. Each participant should either take a magical, purifying bath at the site of the ritual or come already

bathed. As you will recall, the magical bath is to clear the mind, body, and spirit in preparation for the rite, not to simply get rid of soil and perspiration.

If participants have magical robes, or special ritual clothes, put them on now. The Guide (or another appropriate person) should perform a divination with a tool such as the tarot (as described earlier) with all the people who will be part of the ritual present to find out what the outcome of the ritual will be. Everyone must agree on the purpose of the ritual. Thus, each participant accepts the responsibility for his or her actions. If someone does not agree, he or she should be excused, and the person should leave the area so as not to interfere with the energy of the ritual.

Step Two

Everyone should enter the ritual area and have the Guide (or another chosen person) perform the appropriate banishings. Each person should satisfy himself or herself that the area is well cleared on all astral levels as well as all physical levels.

Step Three

The guide should now direct the group into grounding their energies. Participants should be led into clearing their minds of mundane thoughts and cares. The ofocus should be the ritual to come.

Step Four

The Guide should lead the group in the raising of energy.

Level A: These people can use visualization and breathwork under the Guide's direction to raise the energy.

Level B: These participants should now remove their magical garb. Along with visualization and breathwork under the direction of the Guide, they may also sexually stimulate themselves.

Step Five

When the Guide has determined that the participants have the energy flowing, he or she should direct them to form two circles, with the women outside of the men or vice versa. If this is single-gender or bisexual group, each person should have been given a number one or two, with the ones becoming the inside circle and the twos becoming the outside circle. (It should be noted that this ritual requires an even number of participants.)

The Guide directs the outside circle to cycle the energy through themselves. They should visualize the energy coming in with the breath, going down their bodies to their feet. On the exhale they should visualize the energy going up the body and spine, around the head and out through the nose. This should become a power-cycle, the energy increasing with each breath.

Then, the Guide directs the outside circle to kneel and breathe that energy into the power centre at their immediate partner's feet. Visualizations of the energy flowing into the partner should be included. Using the palms to help direct the energy may be done.

When the Guide believes this charging and opening has reached a peak, he or she directs the participants to move up to the genitals and repeat the technique. At the Guide's direction, this is repeated at the solar plexus, heart, throat, forehead and just above the head.

Level A: Touching with the hands through the clothes is certainly allowed if the active person feels it is appropriate. If participants are not ready for even a mild degree of intimate touching, they are certainly not ready to become part of a PSMC.

Level B: In addition to breathing and touching with the hands, these participants may use their mouths on the power centres, which will encourage the flow of energy.

Step Six

When the energy is fully flowing through the participants' bodies, the Guide directs the partners to merge, hugging one another and staring deeply into each other's eyes.

Level A: The flow of energy, rather than being that of two people, should now be visualized as being the flow of one entity, cycling between the members of each couple.

Level B: As above. By observing the intensity of the merged energy in the members of this group, the Guide may determine that each dual entity should reach out and share energy with those in the circle. Both men and women who are new to Level B should be prepared to experience high levels of sensitivity in their genitals, almost to the point of interpreting the feelings as pain. Erotic rubbing of genitals (known as 'frottage') and entire bodies may occur, as may intense kissing, but always with the focus being on the purpose of the ritual.

Step Seven

When the Guide determines that the energy flow in this tableau has peaked, he or she instructs the members of the outer circle to change partners by moving clockwise. The Guide directs the participants of the outer circle in giving the Breath of Power, as described above, to their new partners in magick. This is repeated until the participants of the outer circle come back to their original partners.

Step Eight

The Guide directs the two circles again be formed. This time, those who were in the outer circle should become the inner circle. The Guide directs the participants through giving the Breath of Power with the previously receptive partners now becoming active. When appropriate, the Guide tells the members of the outer circle to change partners by moving clockwise. In this manner, all participants should eventually be both an active and passive partner with each of the members of the opposite circle.

Step Nine

The Guide now leads the members in the appropriate method of grounding the energy.

Level A: This may include focusing on sending the energy into the Earth, working with visualizations, breath, moving the body, etc.

Level B: This ritual may have created so much energy that some partners will need to have orgasms if they have not already done so. The Guide may determine this necessity and allow participants to engage in direct sexual activity including orgasm. There is power in any ejaculate created as a direct or indirect result of this ritual and it should not be wasted. Lying directly on the ground may also help to bring the flow of energy back to its normal state.

Step Ten

Everyone should relax for several minutes. Afterward, the Guide (or a chosen person) should banish the area once again, being sure to include a 'license to depart' for various entities which may have been called, unintentionally, by the magical activity.

End with the Guide saying, *"I now declare this ritual duly closed."* The Guide should immediately write down the record of the ritual in the group's magical journal or diary.

The ritual is over.

The Guide's Responsibility

I want to mention a few more things regarding issues that arise from Polyfocal Sex Magick working.

Even though some Neopagan groups abhor the concept of leaders, all groups develop *de facto* leaders, hierarchies, and organization. This is the nature of virtually any group structure, and to deny it by giving these ideas other names does not change the reality. What might not be apparent from the above description is that the ritual requires at least one or more participants, other than the Guide, who can discuss with the Guide the abilities of the other participants. Of course, these people need to remember to watch out for personal desire and prejudices! Merely because one person is attractive to you does not mean that he or she is really generating/controlling the magical energy.

But in the end, it is the Guide's job to be the final arbiter of who should move on to full participation in a PSMC. This should not become an ego boost so much as an honoured responsibility. For while it is the Guide's job to select who moves on, it is the Guide's duty to help direct those who are deemed currently not ready so that they can become ready. I would add that becoming a member of a PSMC does not mean you are better than someone else. It only means that with this group of people you are currently able to work with the magical energy to an acceptable level. The Guide and members of a PSMC should help those who are interested by working with them both practically, through exercises, and intellectually, through discussion and teaching.

Membership in a PSMC should not be available due to fame, popularity, appearance, or knowledge, but only because of ability. The Guide should make clear that this ritual is only one test for allowing people to move into the PSMC. Further, even if a participant is not accepted because of the ritual, he or she may continue training until it is determined that their abilities indicate they are ready to move on. No person should be denied training due to current inability to generate, direct and use magical energy the level required by the group. That's what training is for!

Questions and Predictions

Personally, I still have lots of questions about Polyfocal sex magick. example, what would be the result if all the people in the PSMC take a woman-on-top position? What happens where the PSMC has many more men than women or many more women men? Are there differences with all-male and all-female PSMCs? I have no doubt that the energy produced in each of these cases would differ. Once you have broken through the taboos that make most people refrain from engaging in Polyfocal Sex Magick, it naturally follows that you will become inclined to explore the different ways the energy can be generated and directed.

I also have questions about the commingled sexual fluids, which comprise a very powerful magical substance. That power increases (as should be obvious) when several couples mix the fluid

in a cup of wine or juice, but the amount of additional power seems to decrease with more additions. Is this due to some currently unknown law that limits magical potential? Is it simply because of the limits each couple puts on their own abilities? Is it just my personal, subjective experience and not an objective fact?

As stated previously, I have long predicted that when a cure, treatment and/or vaccine for AIDS is discovered, Western societies will explode into a sexual revolution that will make the sexual revolution of the late 1960s and 1970s seem like a minor skirmish. Doctors who once concluded that a cure or treatment for AIDS was impossible now have treatments which seem to be working for AIDS patients, extending both the length and the quality of their lives. These same researchers now predict that a vaccine or even a cure may be developed within a decade. I hope that it is true so that we can end the terrible results of this disease. We will then see if my prediction proves correct.

I have a further prediction: I believe that when a cure or treatment for AIDS is discovered, we will see many Polyfocal Sex Magick groups develop. It is my hope that they can take some of the information I have presented here and expand on it in their own work. I also hope that they will choose to share their experience and knowledge with others, thus expanding the field of sex magick for everyone.

9

Thresholds of Sex Magick

Today there is a new group of experimenters investigating the furthest reaches of sexuality and magick. Aleister Crowley suggested that you find out how long you could go without sleep or food. Today people are taking themselves to the thresholds of their endurance to glimpse what lies just past that door into another universe. The techniques they use are not for everyone, perhaps not even for most sex magicians, but the results they have achieved have been phenomenal.

The techniques are modern versions of ancient methods used by shamans and mystics: sensory deprivation, intense sensation usually called 'pain'), total obedience to a teacher. Today they go by modern names such as 'bondage', 'discipline', 'sadism' and 'masochism'. Practitioners will frequently refer to the techniques, general, simply as 'SM'.

If you read this chapter, you will discover that these techniques, and the reasons for them, are nothing like the popular media presentations. Remember, however, these are only one set of techniques for achieving altered states of consciousness. They can be valuable methods for achieving this goal, but they are not for everyone. If the thought of these things offends you, I would urge you to move on to the next chapter instead of reading further here.

NOTE: The techniques described here are for your information. Readers are advised to obtain training before extensive use of these rituals. Neither the author nor the publisher will be responsible for the results of your freely chosen actions.

Normal and Abnormal

I once jokingly defined the term *sexual perversion* as "something I wouldn't do." After all, if I do something on a regular basis, I certainly wouldn't think it was a perversion. Likewise, any person would not consider what he or she does sexually to be a perversion. However, if there is a sexual activity that I would never do and would consider perverse, then, to me, that activity is a perversion.

Some people think that any form of sexual activity other than what they normally do must be 'sick'. To those who do not practice oral or anal sex, such practices are sick or perverted. It should be pointed out, however, that tens of millions of people around the world perform these types of sexual activity every day. Since anything that vast numbers of people do is, by definition, 'normal', shouldn't we then consider oral and anal sex normal? This is despite the fact that only a few decades ago the practice of oral sex in the West was rare, and for many Westerners, anal sex is still a taboo. So, what is 'normal' and what is 'sick'?

If you ask the mainstream psychotherapeutic community, you may be surprised. The main diagnostic tool for psychologists, psychiatrists, social workers, etc., the DSM IV (fourth and most current edition of the *Diagnostic and Statistical Manual of Mental Disorders*), holds that people who willingly participate in SM are 'aberrant' while others who have repeated fantasies of mutilations, murder, and rape are considered 'normal'.

It seems to me that this is backwards. In my opinion, responsible adults who freely choose to perform certain actions for their sexual pleasure—actions that affect no one else—should not only be allowed to do so, but should be considered 'normal' by the psychotherapeutic community.

Most people think that SM is nothing more than getting your sexual thrills by hurting somebody else or getting sexual enjoyment out of pain. At least, that is what you've probably seen in the popular media. What I'm going to do is attempt to break down your preconceptions about SM. If you are open to the possibility that SM is not what you've been led to believe, you may be more open to some factual information. Instead of the misconceptions and jokes you usually hear, we can look more closely at the true nature of this form of sexual activity and how it may be used to enhance your magick.

What is SM and SM Sex Magick?

Just as there are some people who use religion, politics, position in business, and even occultism to abuse others, there are some who use the popular myths about SM in order to take advantage of others, and/or abuse them. But this is not what SM or SM-oriented magick is all about.

SM is, perhaps first and foremost, about trust. The person who is the 'Bottom' (also known as a 'Sub' [as in 'submissive'), 'masochist' or 'receiver') must totally trust his or her partner to move into a new level of consciousness referred to as 'Bottom Space'. Part of this trust is knowing that the 'Top' (also known as a 'Dom' [as in 'dominant'), 'sadist' or 'pitcher') will keep to their pre-arranged agreement as to what the Top will and will not do to the Bottom. The Bottom also trusts that the Top will be constantly aware of the needs and health of the Bottom. In a very real sense it is the Bottom, not the Top, who controls the 'play' during an SM 'scene'. The Top may pitch the intense sensations we call 'pain' to the Bottom, but everything the Top does is for the pleasure of the Bottom. It is this which can give pleasure to the Top.

Second, SM is about exchange of power. A Bottom gives all his or her personal power and responsibility to the Top for the duration of a scene (or, for 'lifestyle' SM players, for an extended period). During the scene, the Bottom is no longer responsible for anything. Surprisingly, this is very similar in concept to the idea of meditation! Part of meditation is the process of freeing oneself from daily worries and cares. In Eastern styles of meditation, you learn certain postures designed to help move the energy through the body as well as help you forget about your physical body. SM can help some people achieve the same state and can be used for the same spiritual purposes.

Third, SM is about sexuality and sensuality. If you have been involved in an intense session of sex, you may have had your partner scratch you in a fit of passion. At the time, that experience was very passionate and perhaps even a sexual turn-on for you. However, when you calmed down afterward, you noticed that the scratch was far deeper than you had assumed, perhaps even drawing blood.

How is it possible that what felt like a pleasurable, light scrape turned out to be a painful, heavy scratch? The answer comes from your own body. When a person is sexually aroused, hormones known as endorphins are released into the bloodstream. They are released in tiny quantities—which is good, because some researchers claim that they are more powerful at reducing pain and other sensations than heroin. The result of this is that your sensations are numbed. To reach a higher level of sensitivity, a person needs an increase in sensations. The repetition of this response—more sensations, more endorphins, more sensations, more endorphins—encourages the people involved in sexual activity to move faster and stronger, eventually leading to orgasm.

To go beyond the dulling of the senses, SM players may use extreme forms of sensations, what most of us would call 'pain'. It is important to realize that pain is not the goal, it is only the method or technique to achieve the goal. The goal among many who play in SM scenes is to have a sexual experience that is far more intense than what can be imagined in the 'vanilla' (non-SM) community. The goal for those who use SM in magick is to achieve an altered state of awareness (see Theorem 16) or type of trance in which the desired use of magick can occur.

Sometimes SM (in its broadest sense) does not include pain. Scenes may involve a Sub obeying every command of the Dom. If the Sub fails in any way, he or she may be punished by being bound. This may not result in pain (although sometimes the bindings may be painful), but in feelings of powerlessness, helplessness, and fear. Such feelings may lead a person to break through his or her own fears, phobias, and conflicts, cross formerly dangerous thresholds and reach a new level of self-understanding. For some players, of course, it will lead to previously unknown levels of sexual arousal. Each person and each scene may be different.

SM play is not for everyone. It is probably not for most people. But for those who have, for lack of a better phrase, 'the right internal wiring', the effectiveness of such techniques can be startling.

There are two basic aspects to the magical uses of SM. First, it may be used by itself to induce the same results as extended sexual activity. The use of SM for a Bottom to reach that magical space for divination, prophecy, and the easier implanting of ideas into the astral plane for eventual manifestation is direct and surprisingly powerful. Bondage used as a means of entering this sacred, altered space is also a potent magical methodology.

Second, SM may be used as foreplay. For those who are into this scene, SM play can intensify the results of non-SM sexual activity which follows. Thus, SM can either be used exclusively or as preparation for non-SM sexual magick.

While it is true that little has been written about SM and magick, the field of SM itself is so huge that there are many books available on the subject. Some of these books are lively and fun, coming from writers who are also SM players. Others are far more serious and are written by people of a more academic bent. A few come from writers who would qualify as both academics and players.

There is no way that I could cover the huge field of SM, let alone SM sex magick, so I will not even try. Nor will I even try to give an overview. Instead, this chapter will give you just a few ideas of some of the methods and techniques involved. If you are interested in pursuing the subject further, you might wish to make a visit to a local adult bookstore. There you may find more information in some of the books (also, see the bibliography in this book) and magazines, and you will also have an opportunity to find some of the props frequently used in SM. If your interests take you even further, see if you can find a local SM introductory group. Most major cities have them. It is good to learn SM with a mentor rather than strictly from books. You may also find further information on the Internet.

Some History

Although there is ample evidence to show that SM has existed for as long as humankind, the record showing the use of such techniques for spiritual purposes is mostly hidden. There certainly are some antecedents.

Perhaps the most well-known technique has been used for thousands of years by shamans. It is most known as a vision quest, in which a person will expose himself or herself to the forces of nature while often ignoring food, sleep, and sometimes drink. In some instances, the shaman will mix this with physical solitude (although a vision quest can be performed in the middle of a city and without even leaving your home), extended periods of prayer, or attempting to commune with the gods. This is very reminiscent of the methods used in the system given in the book *The Sacred Magic of Abramelin the Mage*.

There are numerous other instances where even more obvious SM behaviour for spiritual purposes is implied. The illustration below is based on a drawing attributed to (Claude Louis, Count of) Saint-Germain. (1743?–1784? Some claim an earlier birth; others claim that, because he had the alchemical elixir of life, he is still alive!)

Use of SM to Assist Divination

It shows a young man using the reflective surface of the liquid in a goblet as a magick mirror, possibly to divine the future or see some other portents. The man is naked except for sandals. Across from him is a woman who wears only a skirt and some shoes. Her breasts are bare. In her right hand she is holding a thin stick, possibly a riding crop or a magician's wand. In her left hand

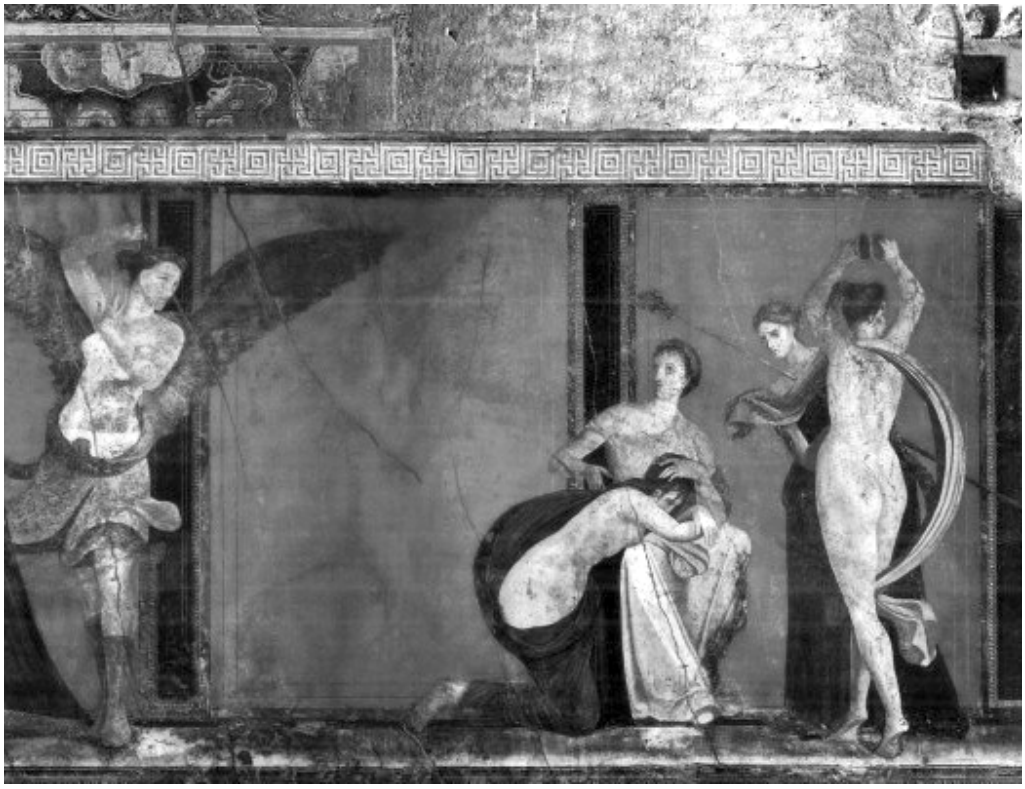
she holds what may be a magician's dagger against the table. She is using the stick to strike the man across his shoulder. On the floor between them is a small fire pit, the smoke from which (probably filled with incense) is going straight to the man's face. That smoke will limit the amount of oxygen the man will be able to breathe. As I wrote in *Modern Magick* about this illustration:

"This combination of pain and lack of oxygen combines to alter the consciousness of the seer and allow him to observe the sights more easily within the magick mirror... There is no doubt that an altered state of consciousness is a necessity for the seer."

Thus, in this image from over two centuries ago, we can see use of SM for magical purposes.

Going back even further we can see the use of SM within the ruins of the famous lost city of Pompeii. The city dates back to the sixth or early fifth century B.C.E. and was a Roman colony by 80 B.C.E. Pompeii was a prosperous port and resort, famous for its temples, villas, baths and theatres. In the year 79 C.E., Pompeii was destroyed by an eruption of Mount Vesuvius. Most of the people died from poison gases or choked to death from the ash. The site was rediscovered in 1748 and has been extensively excavated.

There is a building in Pompeii that is known as the Villa of the Mysteries. The villa's owner probably let the building be used as a temple for a mystery cult dedicated to Dionysus. On the walls are frescoes that show an initiation into the group. In the one shown below, a young woman (in the centre), as part of her initiation, is being flogged by a second woman. To the right, a woman appears to be using dance as part of the ritual. To the left, still another woman is bound to an X-shaped cross of wood, which may depict a different part of the initiation or another method of initiation. The type of cross to which the initiate is bound is known today as a St. Andrew's Cross.



Fresco from the Villa of the Mysteries, Pompeii

Gerald Gardner, who reintroduced what has become Wicca to the Western world, describes in his initiation ceremonies a similar scene where the candidate for initiation is loosely bound and lightly scourged. According to his follower, Doreen Valiente (as quoted in *The Witches' Way* by the Farrars), the reason that the candidate is scourged "is a very simple one—it works!" She says that before the use of scourging was associated with sexuality it was associated with ancient mystical and magical practices, as mentioned in records from ancient Egypt and Greece. She also says that she has used it for clairvoyance, and she has found it "very inducive to magical visualisation also."

The Farrars point out that in their form of scourging, *"no pain should be either inflicted or expected"* (emphasis in original). It is used to "induce trance by light hypnosis and the redistribution of blood circulation." The benefits they claim for this include, "clairvoyance, expansion of consciousness, opening up the levels, opening up the Third Eye, or communion with the Goddess; and, at a more advanced stage, astral projection."

While I have heard rumours of groups that do not follow the 'no pain' rule, for the most part, among those Wiccans who do use flogging, no pain results. My understanding is that this was the rule followed by Gardner, too (thus making the claim by some people that Gardner inserted flogging into Wicca to satisfy his SM-oriented sexual pleasure a rather ridiculous assertion). For many people, repetition of very light whipping with a steady, almost hypnotic pattern, can help a person achieve an altered state of consciousness. Others, however, find that being lightly struck repeatedly by a flogging device results in over-familiarity—you quickly get used to and ignore the sensation.

One of my beliefs is that people should experiment slowly. It is not a good idea to drive a huge truck after your first driving lesson. Likewise, I think it would be advisable to practice some magical work using SM techniques that are very gentle and use light flagellation to bring about physiological and emotional responses that can have magical value, before using harder strikes. Even gentler strokes, if administered so that both the Top and Bottom (and any other people involved) find it sexually stimulating, can help a person achieve the desired altered state.

Harder strikes and more intense sensation can be experimented with after you have done the preliminary work. Is there evidence that such practices have been used in Wicca? Possibly. In describing whipping for initiation, Ms. Valiente wrote that by taking this practice to a more 'advanced stage' you can induce astral projection. Could this mean a more severe flogging? I don't know.

According to Burgo Partridge, the ancient Greeks practiced some SM-type activities during the festival known as the *Dionysia* (rites dedicated to the God Dionysus). For them, the purpose was to experience *theolepsy* (communion with the deity). Partridge, however, denies that this was the real purpose and instead, using a Freudian psychological model, insists that their real purpose was as a 'safety valve' to release the pent-up power of erotic and death-wish desires.

The Romans took this festival even further, dedicating it to the God Bacchus. Their *Bacchanalia* involved wild sexual orgies that included SM activities. The purpose, according to Partridge's sources, was initiation into the group of Bacchus worshippers. However, Partridge prefers to accept the words of those who denounced the Bacchantes, accusing them of all sorts of crimes, up to ritual human sacrifice. As I've described elsewhere, this is a typical attack used by people who dislike groups they feel threaten them.

The Witches' Cradle

Many of you may have read the book or seen the movie *Altered States*. In the story, a man begins his research into altered states of consciousness by using a sensory deprivation chamber. Filled with warm salt water, such devices allow you to float with no effort. Earplugs and total darkness complete the sensory deprivation.

If you ever go to a music concert, try to stand, or sit in the exact middle of the audience. Listen intently to the orchestra or band. After you have done this for thirty seconds, close your eyes. Suddenly, the music will seem to expand, and each instrument will become clearer. Don't take my word for this—try it yourself.

Why does this happen? Most of our sensory input, perhaps eighty percent or more, comes in through our eyes. Shut off the eyes and the other senses become more acute. Thus, the sounds become clearer.

Similarly, a person who is deprived of all external sensory input can tune into levels of the subconscious that are difficult to achieve while input is still coming in through the external senses. Some people who experience total sensory deprivation report having visions and hallucinations.

But this is not something new. Although references in literature are rare, for centuries, Witches have used a device known as the Witches' Cradle. In Rosemary Ellen Guiley's *The Encyclopedia of Witches and Witchcraft*, the author describes the Cradle as originating as a torture device. Authorities would tie an accused Witch in a large bag. The bag would be tied at the top with a strong cord and the cord would be slung over a tree branch. By pulling on the cord, the bag would be hoisted into the air. The torturers would set the bag swinging, which would cause 'profound disorientation' and help induce confessions.

Often, though, something negative may be converted into something positive. Raymond Buckland, in Buckland's *Complete Book of Witchcraft*, reports on such a positive use of the Witches' Cradle as adopted by Witches themselves. He shows two variations of this device. In the first, a person is encased in a mummy-like shroud made of cloth or leather with a leather hood to shut out sound and sight. The Witch's arms are crossed at the chest and the person is strapped to a metal frame with heavy leather straps. The head is also held firmly in place. Once in place, the device, which hangs only by a single attachment at the centre top, is allowed to swing free. This swinging disorients the Witch in the Cradle.

Drawing by Margaret Bruce

Drawing by CLW

In the second version, the Witch is again placed in the shroud, but his or her hands and arms are held straight up. The arms of the shroud in this version are longer than the Witch's arms, and the ends of those cloth arms are attached to a crossbar. For extra support, there is a strong leather strip that goes down the arms, along the sides of the body, and crosses under the feet. It, too, is attached to the crossbar. Straps connect the sides of this leather Cradle and give the Witch inside extra support and safety. A strong, single cord is attached to both ends of the crossbar. Thus, when lifted by the cord, this version of the Cradle is also allowed to swing free.

The results of long periods of swinging and sensory deprivation include the increase of all ESP abilities, initiating prophecy, enhanced meditation, and astral projection.

If you are not very familiar with these types of techniques, you should not even try them. *Do not* try such techniques by yourself.

Do not try such techniques if you have high blood pressure or other circulatory problems. The person watching you should have sharp, effective tools to be able to free you in seconds—not minutes, seconds—if you need to be released. The use of a Witches' Cradle can deeply alter one's state of consciousness. As a result, a person in the Cradle may not be aware of physical problems. He or she should always have a 'spotter' of some kind, a person who knows what signs to look for to prevent problems.

Does sensory deprivation really work for this end? In William Seabrook's book, *Witchcraft in the World Today*, the author describes a similar experiment with a subject named Justine. In experiments like those conducted by the famous Dr. J. B. Rhine, the subject tried to guess the symbol on a card being held by another person. Most of the time she would just guess and did not show exceptional ESP talent. On occasions, however, Justine would have a vision of the card being held. She would have a mental image of it as if it were projected in front of her. Later, with her head in a sensory-depriving hood and leaning forward so that her head was between her knees (a position described by Aryeh Kaplan as used by Jewish prophets and mystics to alter consciousness), she had precognitive visions.

In the magazine *MinuteScope* (Volume 1, No. 2—see Appendix C), the author of an article on the Witches' Cradle says that he personally knows three women who experimented with the device for short periods of time. Although they found the experience pleasant and relaxing, no phenomenal ESP-related results occurred.

Why did nothing phenomenal take place? My guess is that they simply didn't spend long enough in the cradle. Justine had to hold her head between her knees for hours to have her visions. In *Altered States*, the experimental subject had to spend many hours in the sensory deprivation chamber before any phenomenal results occurred. Although this account was fictional, it was also well researched.

Techniques such as the ones described here are used in the SM practice known as bondage. The use of bondage to produce altered states for magical purposes is certainly possible. Let me clarify this by explaining that Justine had her head between her knees because her hands were bound to her feet. (This was, of course, voluntary.)

Unfortunately, the physical dangers associated with bondage, as well as the numerous possible methods of restraining a person, would require a large tome on the subject. If you are interested in further information, look through the bibliography at the end of this book. I do *not* suggest getting involved with bondage more than I describe in this chapter unless you have some training with an expert in the practice.

Living the Fantasy

It is a truism that the sexiest part of the body is the mind. I have already talked about how sexual activity releases various hormones into the body and how, when using the Witches' Cradle, the uncontrolled swinging helps to disorient the person locked into the Cradle, opening that person's mind to such things as ESP, prophecy, etc.

But there is another aspect of using the mind that can greatly enhance sexuality and sensuality. In turn, this can enhance the power of any ritual that uses the psycho/sexual/spiritual energy found in sex magick. This aspect of the mind is the ability to fantasize.

Everyone has fantasies, from being a rock star to being a world-famous scientist; from starring in a movie to being a mother or father. Sometimes a fantasy becomes a goal that we can achieve. An example of this is the fantasy many children have of growing up to be a mommy or daddy. Or perhaps a fantasy of being a doctor or lawyer, pilot or fire-fighter drives a person to eventually achieve the fantasy.

But there are other fantasies that most people hide. Some of these fantasies are sexual in nature. One of the most simple and common is to not just be completely receptive during sexual activity, but to have a partner excite us in every way we've ever dreamed. In today's world of supposedly uninhibited sexuality between lovers, this should theoretically take place. It has been my personal experience, however, that this is not so. Many times, during sexual activity with a relatively new or even a steady partner, I will tell her, "I will do anything you want sexually. Tell me what you want, and I'll do it." I always expect to be given instruction that will help her to achieve her goals for our sexual play.

To my surprise, I have rarely received anything approaching an in-depth answer. Frequently my partner will simply pause and say something such as, "Whatever you're doing is just fine," or "What would you like me to do to you?" It is as if their fantasy desires are too personal to reveal or that having them fulfilled would destroy the fantasy. There are, no doubt, other reasons for not revealing the way you would like to be sexually aroused and satisfied.

One problem in dealing with fantasy enhancement of sexuality is the false notion that merely because a person has a particular sexual fantasy, he or she would like to experience it. For example, in our society with its anti-enjoyment of sex attitudes, some people secretly feel that the only way they can totally give themselves up to uninhibited, totally bacchanalian sexuality is if they are put in a position where they no longer have a choice to not have sex. With the choice and therefore the responsibility) totally removed, they are freed to have sex with total abandon. This fantasy, which takes place in the minds of both men and women, is known as a rape fantasy.

Rape is a word that carries a huge emotional charge, and rightly so. Forcible rape is one of the most horrendous acts that can be inflicted on another. Let me make clear that although many people have this fantasy, I have never met any person who desired to be raped. Merely having a sexual fantasy is not the same as having it fulfilled against one's will. On a magical level, forcing a person to do something against that person's will is what many would appropriately call black magick at its worst. Any person who rapes by force, through the use of drugs, via verbal intimidation, through taking advantage of circumstance, or as a result of any other means should be punished to the full extent of the law.

With the trust and openness that is a necessity in SM play, a person can fulfil his or her fantasy in total safety. By fulfilling a fantasy, the mind taps into levels it may not have reached before, thus enhancing the psycho/sexual/spiritual energy. In the SM literature there are techniques numerous

enough to fill many books. Here, I'm only going to describe a few types of activities and how they can be used in sex magick.

Learning the 'Cat'

Perhaps the most famous aspect of SM is the use of a whip. Most people have an image of using a long bull whip—the kind that makes a loud cracking sound each time it is snapped through the air. While there are some people in the SM scene who can work a bull whip, it is not the most common device in use because it is difficult to use without a great deal of practice.

Far more useful is a whip known as a Flogger or Cat o' Nine Tails ('Cat' for short). This consists of a handle to which several strands or 'tails' are attached. These tails may be short or long.

Cat o' Nine Tails

There may be as few as five strands or as many as several dozen. The material the tails are made of, as well as such things as the thickness of the material, its flexibility, the type of edges, and even how the ends are cut, will determine the effect of the cat.

As a rule, there are two types of effects from whips. The first is a sharp, stinging effect. It tends to bite and feels like a slap against the skin. The second is a dull, thudding effect. It does not have the sudden bite but goes deeper.

So, with all these variables-from type of material and how it's cut to a sting or a thud—how do you know what type of cat to get?

The answer is that you should go shopping. Many adult bookstores carry an assortment of whips. The best way to learn about how they feel is to try them out on yourself. Bare one of your forearms and try it out. Sting? Thud? Does it stick to the skin (some rubber cats do this)? How does it feel when you swing it? Is it too heavy? Is it unbalanced? How is the quality of the construction?

For your first whip, expect to pay between thirty and fifty dollars. One word of caution—if the tails are too long (over 12" to 18") you may have trouble controlling where they land, resulting in 'wrap around' (more on this later).

Once you have your cat, it is time to practice. There are several strokes you should learn. Practice by aiming at a target (such as a quarter) attached to a pillow.

TOWEL SNAP

Hold the handle of the cat in one hand and grab the tails near their ends with the other hand. Without moving the handle, pull back on the tails so that they are held out straight and tension is applied. Let go of the tails so that they snap forward at the target. At the moment you let go of the tails you should also snap the wrist of the hand holding the cat's handle rapidly toward and back from the target. The technique is difficult to describe, but it is identical to snapping a towel.

STANDARD STRIKE

Simply aim at your target and strike it with the tails of the cat. Practice doing this lightly, moderately, and vigorously. The tails of the whip should centre on the target and not go around the side of the pillow. Also see what the effect is of snapping the cat with your wrist as you make this strike.

CARESS

Remember, SM is not about simply hitting and causing pain. Allow the tails to gently fall on the top of the pillow and slowly drag it across the target. The sensation is very erotic (especially after the skin has been 'warmed up' with a flogging and even a light touch sends shivers through the body) and helps further disorient the mind of the Sub— "Will the next touch caress gently or intensely?" This disorientation helps the Sub achieve the altered state known as Bottom Space.

WINDMILL

Pivot your wrist in a circle so that the tails of the cat go round and round. After you can do this smoothly, start aiming at your target. Keep up a regular rhythm so that the hits on the target have a steady beat. Practice speeding up and slowing down as well as changing the intensity of the motion and the direction.

FIGURE EIGHTS

Hold the cat in front of you and practice making figure eights (8) in the air directly in front of you. Practice on your pillow so that you strike it only on the upper parts of the loops. The centre of the target should be where the loops of the eight cross.

In all the above strikes, your goal should be to build up strength and grace. Do not stop practicing until the tails never miss the target and never wrap around the sides of the pillow.

Where to Use the Cat

The human body is a remarkable thing. In certain areas, even on heavier people, the skin is thin and close to the bone. In other places, the skin is thicker, and even on slimmer people has a layer of muscle and protective fat. As a rule, the thicker the skin, muscle, and fat, the harder the whip may be used, although there are some exceptions. When using a flogger, here are the areas that may or may not be hit:

Areas NEVER to Whip

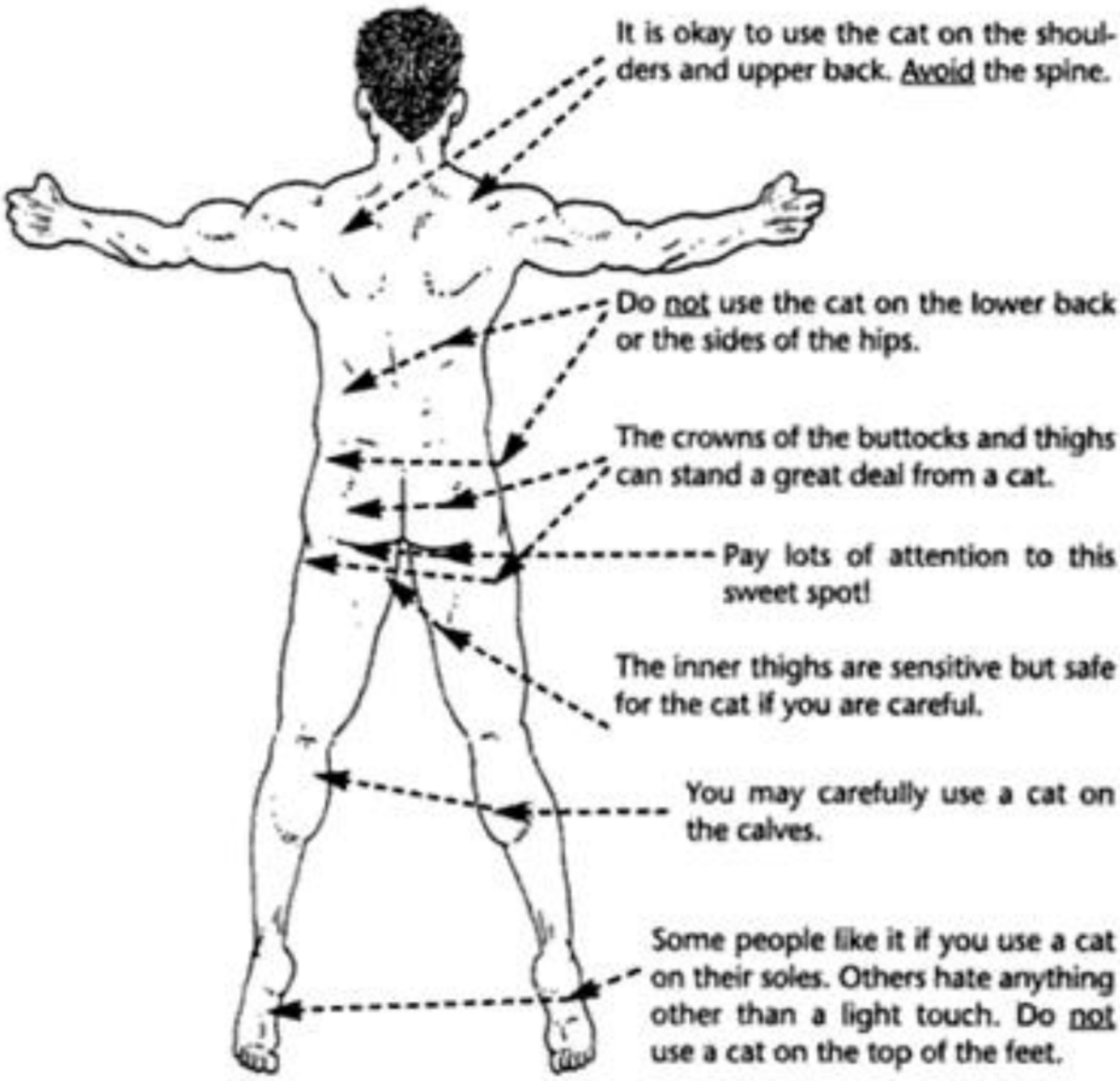
- Face
- Neck
- Lower back
- Spine
- Backs of hands
- Tops of feet
- Knees
- Shins
- Outside of hips

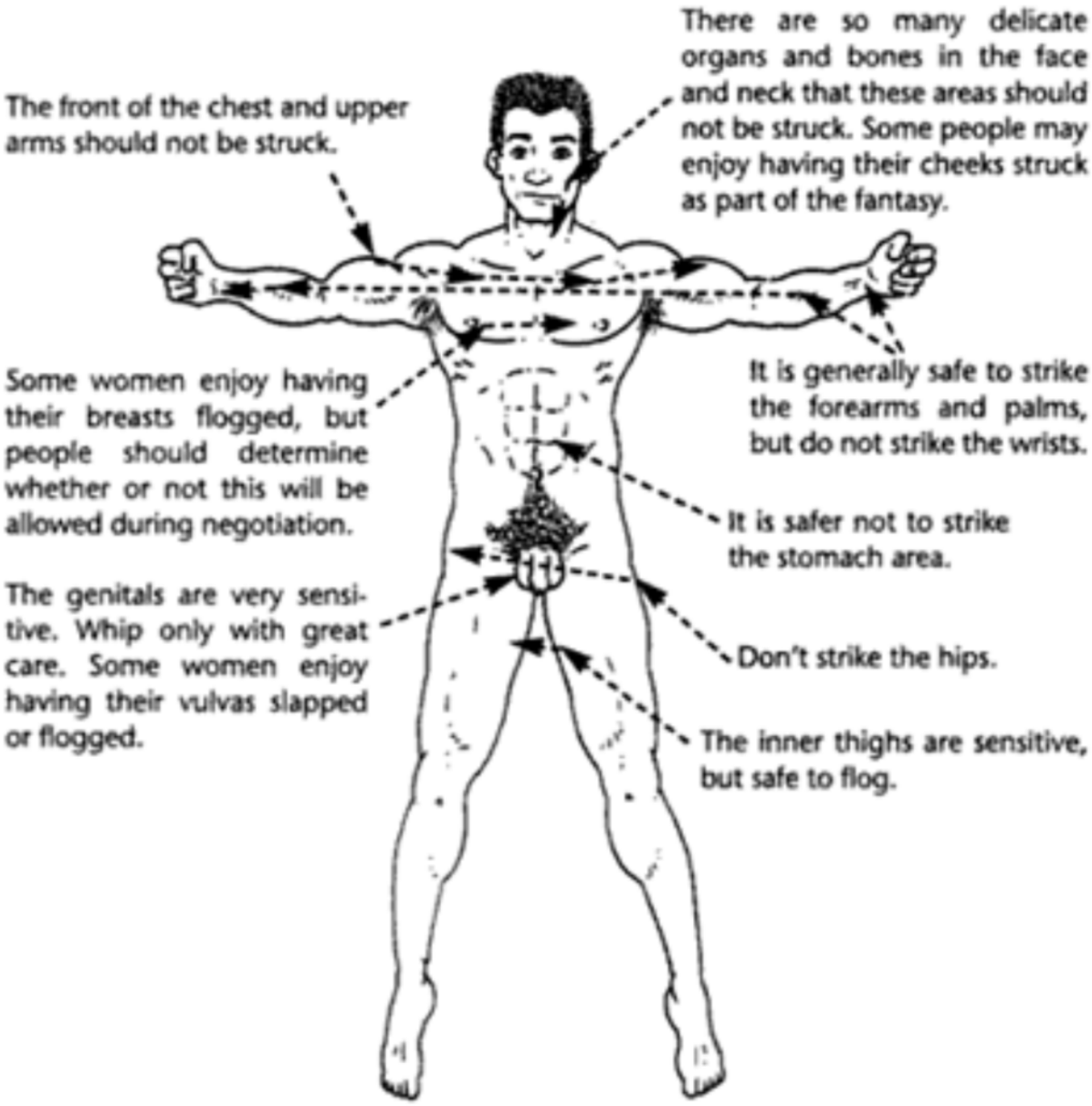
Areas to Whip with Care (and only if the Bottom wants it)

- Genitals
- Chest
- Breasts
- Abdomen
- Palms
- Soles of feet
- Calves
- Arms

Areas That Will Take a Strong Whipping

- Shoulders and upper back (but stay away from the spine!)
- Center of buttocks
- Outer thighs


It is okay to use the cat on the shoulders and upper back. Avoid the spine.
Do not use the cat on the lower back or the sides of the hips.
The crowns of the buttocks and thighs can stand a great deal from a cat.
Pay lots of attention to this sweet spot!
The inner thighs are sensitive but safe for the cat if you are careful.
You may carefully use a cat on the calves.
Some people like it if you use a cat on their soles. Others hate anything other than a light touch. Do not use a cat on the top of the feet.


There are so many delicate organs and bones in the face and neck that these areas should not be struck. Some people may enjoy having their cheeks struck as part of the fantasy.
The front of the chest and upper arms should not be struck.
Some women enjoy having their breasts flogged, but people should determine whether or not this will be allowed during negotiation.
It is generally safe to strike the forearms and palms, but do not strike the wrists.
It is safer not to strike the stomach area.
The genitals are very sensitive. Whip only with great care. Some women enjoy having their vulvas slapped or flogged.
Don't strike the hips.
The inner thighs are sensitive, but safe to flog.

As you will note, some of the areas that will take a great deal of sensation are quite close to areas that should never be whipped. That is why you absolutely must learn to prevent 'wrap around'. For example, if you are using the whip on a person's stomach and the tails wrap around with too much intensity to the lower back, you could jar the kidneys and affect their function. This could be very dangerous. As to the areas that may be whipped with care, the Top should ask the Bottom what he or she likes concerning those areas when they are agreeing beforehand on the nature and extent of the scene (see the section on contracts, below).

For variation, you might also want to use tools as simple as a Ping-Pong paddle, a wooden kitchen spoon, or a hairbrush. Confine strikes with these harder tools to the buttocks and thighs. A spanking with the open hand can also be effective. For soft caresses use a mitten or glove made of fur or fake fur, a feather or a lamb's wool duster.

As a final note, there is an area where the buttocks join the thighs. This area can usually take a great deal of flogging and, because of that, is sometimes known as a 'sweet spot'.

The Ties That Bind

The mythic scene of a flogging is with the Bottom tied to an overhead beam. While this might be good to fulfil a fantasy, it is not so good for beginners trying an in-depth SM scene. This is because the Bottom (especially a person who is just learning to be a Bottom) cannot relax. The Bottom must use the muscles to support himself or herself in a standing position.

Some writers have suggested that when you are just beginning you should only do bondage or whipping, not both. Others disagree with this for two reasons. First, it is hard to hold still when you are receiving a whipping. Being bound keeps a person relatively still so that a Top won't accidentally strike the wrong area on a Bottom's body. Second, being bound can increase the erotic effect of the flogging. In *The Joy of Sex,* the author quotes British writer, psychologist, and sex researcher Havelock Ellis (1859—1939) as saying, "Any restraint upon muscular and emotional activity... tends to heighten the state of emotional excitement."

A whipping is generally easier to take when you are bound. The Bottom can allow himself or herself to get more involved in the eroticism and magick of the entire scene. It increases the psychological impact (no pun intended). Thus, if you tie the Sub over the arm of a couch or to the posts of a bed, the experience can be enhanced.

Leather or fur-lined cuffs and restraints can be bought at adult bookstores, but simple scarves, pieces of fabric, or soft rope will do just fine. Stiff rope does not keep knots well and will bite into wrists and ankles. Possibly the best soft rope can be found in magicians' (as in sleight-of-hand magic) supply houses.

If you are the Top, you are totally responsible for the health and safety of the Bottom. I cannot stress this too much. If you bind a person by the wrists and ankles, you must frequently check to make sure that the bonds are not too tight. If the colour of the extremities is becoming blue, or if the hands or feet begin to feel cold, the Sub should be released immediately. These are signs that the circulation is being restricted. Sometimes, as a Sub struggles against bonds, knots end up becoming tighter. Have a scissors that will easily cut through the bonds so that, if necessary, the Bottom can be freed in seconds.

As I said before, it is the Bottom who controls the scene. He or she can stop it at any second by using the 'safe word'—more on this in a moment). However, other than using the safe word, the Bottom should not try to control events during the scene. This is known as 'Topping from the Bottom' and prevents the transfer of power. (Exceptions to this include an experienced Bottom helping a neophyte Top.) Because the Bottom gives up all power to the Top, the Top must always be aware of everything that is going on. It is the Top's duty to focus only on what they are doing. He or she should not go into an SM scene even slightly intoxicated or 'high'. And a Top should never, under any circumstances, lose control of himself or herself, lose focus of the scene, or strike a Bottom in anger.

Okay, you now know some of the very basics. You and a partner have determined who is going to be the Top and who is going to be the Bottom. There are two more things you need to do.

Contracts

One of the best ways to help build the total trust needed for SM play is to have a contract before you play. In the SM community, developing such a contract is known as the negotiation. Write down what the Top may and may not do. Can the Top pull hair? Should the top yell at the Bottom? May the Top tickle the Bottom's feet?

Some male Bottoms enjoy having their genitals lightly whipped. Some female Bottoms enjoy having their vulvas slapped or whipped with a slightly stronger amount of energy. Agree, in advance, if the Top should apply any intense sensations to the Bottom's genitalia and what level such sensations should reach. If you are going to include sex toys in the play, where and how may the Top use them? How long are you going to play? Include everything the Top can do and what the Top should not do.

The other aspect which must be determined is the aforementioned safe word. This is a word that the Bottom uses which means "Stop immediately!" A typical word would be "orange." Why not just use the word "Stop?" Because, as part of the Bottom's fantasy, he or she may want to pretend to be resisting. Thus, a Bottom with a safe word of "orange" can beg, "Please, stop!" but have the Top continue, perhaps saying, "No! Your punishment must go on!" thus enhancing the fantasy of the Bottom and intensifying the effect of the scene.

Some people prefer to use the words "green, yellow" and "red" in this way:

Green: Give me more.

Yellow: I can take this, but not much more.

Red: Stop immediately.

Any time a Bottom gives the safe word for 'stop immediately', the scene should end.

The binding and whipping can result in a magically desirable altered state of consciousness. As mentioned, this is called Bottom Space. If a Sub is in this altered state, he or she may not be aware of changes in the body, loss of circulation in the extremities, or even that he or she does not want to go further with the whipping. If not for being in Bottom Space, the Receiver would have given the safe word. It is up to the Top to constantly focus and be aware of what is going on. The Bottom depends on the Top and the Top must never let the Bottom down. This is one reason it is not advisable to do any 'heavy' SM play with strangers.

To repeat a point, although the Top seems to be in control, that is not the case. In fact, it is that the Bottom who controls everything that happens in an SM scene. The Top only does what the Bottom wants and does everything for the pleasure of the Bottom.

Thus, for an SM sex magick ritual, the purpose is usually for what the Bottom wants, not the Top. This does not mean that if a person is naturally a Top, he or she will not enjoy the experience. But it is the Bottom who controls the event as he or she can use the safe word to stop the scene at any time.

The Body and The Mind

One of the most boring things that can be done is to watch a dull SM scene. I recently saw one where a man was flogging the shoulders of a woman. She had a smile on her face, indicating that she enjoyed the sensation. Her partner, however, was simply whipping her shoulders over and

over—never pausing, never changing the intensity or rhythm, never doing anything that might either surprise the woman within the previously determined boundaries to which they had both agreed or let her get carried away into an almost hypnotically altered state. SM is not just about pain and power, it is also about the mind.

For example, allowing a whip to flash through the air so that the 'swooshing' sound it makes is clearly audible to the Bottom, yet strikes no skin, can surprise the Bottom's mind. The shock of not being struck by the whip can, in such instances, be even greater than being struck. A good Top may, for example, set up a pattern of seven light strokes followed by a heavy stroke. Occasionally, the Top may do a Caress (see above) with the whip in place of the heavy stroke. Instead of using the cat's tails, the Top may use a piece of lamb's wool for the Caress. In this way, the Bottom's mind is being played with as well as his or her body. By not knowing what to expect, the Bottom must be aware of the scene. This helps to prevent the Bottom from becoming inured to the sensations of the flogging.

Perhaps the most important aspect of this mind/body play is to help the Bottom link the intense sensations with sensuality. For example, a Top will use the erotic sensuality of the stroke called a Caress as one means to do this. After flogging a Bottom's shoulders for a few minutes, using the tails of a cat to caress the same area becomes exquisite as the nerves are already tingling.

Another example of this can be experienced even with very light scourging. A Top can give a steady, slow, but light scourging to the Bottom. The very repetition can help many Bottoms achieve Bottom Space and be ready for magick. A way of enhancing the effect is to use a light so that the Bottom can see the shadow of the Top. The combination of the physical sensations with the visual can help the Bottom achieve an altered state of consciousness that is very similar to hypnosis. In fact, if the Top recites expressions that tell the Bottom how good he or she is doing, and how she or he should relax, let go and simply allow themselves to be carried away with the sensations, the effect of using the flagellation to encourage the altered state is enhanced.

Some people involved with SM like to use background music. It helps the Top establish a steady rhythm, and the style of music can have an added effect on the Bottom. One example which can be used to set a slow, repeated rhythm would be Ravel's famous 'Bolero'. It has a steady beat, and although it increases in intensity, it does not change tempo (speed). Other people prefer to use modern electronic music of the types commonly called 'industrial' or 'techno' (or similar) which have a powerful, fast beat.

Erotic play during such an SM scene should not be ignored. Typically, a Top will not only use a flogger as described to play with the body and mind, but will also use his or her body as part of the scene. For example, the Top, after binding the Bottom (but before a flogging) might kiss and caress the Bottom. This should include any and/or all the erotic areas, mouth, ears, back of the neck, breasts, nipples, genitals, buttocks, and any areas the Bottom experiences as erotic. During the flogging the Top may stop at any time to again caress, kiss, and sexually stimulate the Bottom. This may involve direct sexual play, including using fingers or sexual toys to play with a woman's clitoris, vulva, breasts, anus, and vagina or a man's penis, testicles, anus, and scrotum. It may involve oral, genital, or anal sex. Often a Top will compliment the Bottom on how good he or she is doing, how wonderful they are, etc.

An SM scene involves every aspect of sensuality, sexuality, and sensitivity, blending the effects on both body and mind.

SM Sex Magick Ritual 1: Bondage

Step One

The magicians performing this ritual should be aware of its purpose. A divination should be performed to determine the results of performing the ritual. The magicians should decide if they still want to proceed, thus accepting the responsibility for their actions. A focus word to represent the purpose of the ritual should be chosen. If desired, a sigil may also be created. A contract as to what the Top may and may not do, as well as a safe word, is chosen. If desired, a fantasy scene is devised to be acted out, which may or may not be directly related to the purpose of the ritual.

Step Two

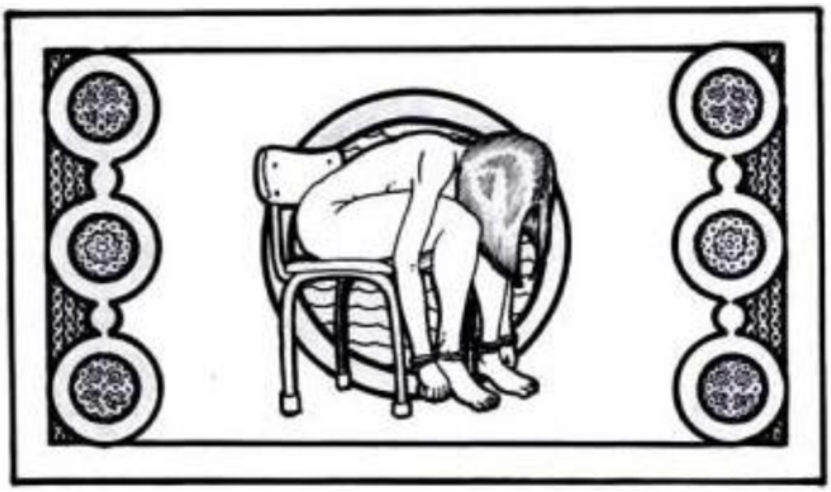
Make the room where you will be performing this ritual comfortable for the ritual. Have a chair or sofa along with ropes, scarves, or bands needed for binding. You should also have candles or lights of a colour associated with the purpose of the ritual. Appropriate music can be played. An appropriate incense and any other additions may be used. Water (not wine or any other alcoholic beverage for the Top) to drink, as well as light food stuffs for later would be appropriate, as would oils for lubrication.

Step Three

Separately, the magicians should shower and dry themselves. Then they should enter the room where the ritual is about to be performed and do the appropriate banishings.

Step Four

If the magicians are going to act out a scene, they may do any brief, introductory role-playing now. This part ends with the magician who is going to be the Bottom being bound. Here are a few typical types of binding:



Chair Bondage

- The Bottom sits in a chair. The Bottom's wrists are tied to the ankles so that he or she is bent over with the head between the knees.
- The Bottom stands behind a sofa and bends over the back. Each ankle and wrist is tied to one of the legs of the sofa.

- The Bottom sits in a simple chair with his or her hands resting on the thighs. Each wrist is then tied around its corresponding thigh. The ankles are then tied to the chair legs. Next, the thighs are tied to the chair seat, and the chest to the back of the chair by making many loops of rope or handkerchiefs (if necessary, tie several together). A Bottom in this position may be blindfolded. (Note: *Never,* under any circumstance, tie a person around the neck!)
- The Bottom is bound to a bed. First the Bottom's wrists are bound together. Then another cord, running between the bound wrists, is tied to the centre edge of the bed and, if necessary, wrapped around a centre point and tied to the bed's legs or posts. Next, the ankles are bound to separate legs or posts of the bed. When finished, the Bottom will have his or her hands bound and extended above the head while the legs are bound and spread out. (Alternatively, you bind the magician so that his or her arms are spread to the sides, each attached to a bedpost or leg of the bed. A person bound this way is described as being in the Star, Pentagram, or Goddess position.)

'Star' Bondage

In this position, the bound person is totally under the control of the other magician. The bound magician's genitals are completely exposed and open to anything desired (and previously agreed to) by the other magician. This yields a complete surrender which can help take the bound magician into an altered state.

Step Five

The Top sits quietly. It is his or her job to watch for the safety of the Bottom.

Step Six

During this phase, music designed for meditation may be played. Alternatively, drumming may be done. This is especially good if there are other people who are participating in the ritual.

Step Seven

Eventually, one of several things may happen:

- Bottom Space is reached. In other sex magick rituals, entering this altered state is like the sederunt. In this space the Bottom goes into a type of a trance. The Top should be aware that the Bottom may no longer be cognizant of the physical world. If this level is reached, the Top should also recite the focus word repeatedly so that the Bottom's subconscious mind can absorb it and act upon it. It may take a great deal of time to reach this level.
- The Top may determine that keeping the Bottom bound will not enhance the effect. That is, the Bottom will not achieve Bottom Space and further bondage will begin to have negative effects on the energy already raised for the purpose of the ritual. If the Top makes this determination, he or she should stop the scene. He or she may determine that the best way to continue would be to allow the ritual to evolve into a sex magick ritual as described in previous chapters. In this case, the bondage activities would function as foreplay to enhance the intercourse that follows. The sederunt would now take place, and the couple would finish the ritual as if they had been doing a non-SM sex magick ritual.
- The Bottom gives the safe word. The top immediately frees the Bottom. The couple may cuddle and caress for a bit and determine what they wish to do. They may wish to continue the ritual or change the ritual into a non-SM sex magick ritual. The couple may wish to move away from the magical aspects altogether and just have sexual intercourse, or they may choose to end the ritual and all bondage and sexual activity. Any of these possibilities is fine. If the couple chooses to end the ritual, an appropriate closing and banishing should be performed.

Step Eight

If the Bottom has achieved Bottom Space or the couple has moved away from the bondage aspect and entered the sederunt of a sex magick ritual, this is the next step. They may focus on the word or sigil. If the ritual is for communication with non-physical beings, one or both may experience such communications. Orgasms and ejaculation may or may not occur.

Step Nine

It is the Top's duty to bring the Bottom back from Bottom Space. Caresses, talking, giving some water, getting the Bottom to respond to questions or to his or her name will all help in this. Due to the sexually charged atmosphere, if the couple have not had intercourse, or if the Bottom has not had an orgasm/ejaculation, the Bottom may wish to have sex. Frequently this ends up being short and very intense.

Alternatively, if they have moved to intercourse in Step Eight, they should stay coupled (i.e., with the genitals held together— even a detumescent penis can remain in the vagina) for as long as possible. After about fifteen minutes of this, however, many people will have reached the point

of negative returns. During this time, they may caress each other, but should refrain from any unnecessary speaking.

Step Ten

If there have been ejaculations, be aware that the resulting fluids are powerfully charged. These can be used for any purpose you can think of, such as those described in this book.

Step Eleven

The couple should dress, repeat the banishings and make a record of the ritual in their magical diary. This concludes the ritual.

It should be added that using a blindfold, or even an entire head-covering mask, can greatly enhance the effect of bondage and SM for magical purposes. Some people may find that bondage with a blindfold or head-covering mask may be more effective than use of a whip in bringing about an altered state of consciousness. Practitioners will have to experiment and determine exactly what works best for them.

The repetition of the focus word may be done at any time during this (or the following) rituals. It may be recited, repeated, or chanted. If a group is observing/adding their energy, they may recite or chant this word repeatedly.

If the magician who has been bound is not using a blindfold or mask, make sure that he or she has a view of the sigil you have created. This technique may be applied to the rituals that follow, too.

SM Sex Magick Ritual 2: Light Flogging

Step One

The magicians performing this ritual should be aware of its purpose. A divination should be performed to determine the results of performing the ritual. Then the magicians should decide if they still want to perform the ritual, thus accepting the responsibility for their actions. A focus word to represent the purpose of the ritual should be chosen. If desired, a sigil may also be created. A contract as to what the Top may and may not do, as well as a safe word, is chosen. If desired, a fantasy scene is devised to be acted out. It may or may not be directly related to the purpose of the ritual.

Light Flogging

Step Two

The room should be made comfortable for the SM sex magick ritual. A chair or sofa along with ropes, scarves, or bands needed for binding are appropriate, as are the tools for the SM aspects of the scene—cat, paddle, etc. Candles or lights of a colour associated with the purpose of the ritual should be present. Appropriate music can be played. Some people like music with steady rhythms so they can perform the whippings in time to the music. An appropriate incense and any other additions may be used. Water (not wine or any other alcoholic beverage for the Top) to drink, as well as light foodstuffs for later would be appropriate, as would oils for lubrication.

Step Three

Separately, the magicians should shower and dry themselves, then enter the room where the ritual is about to be performed and do the appropriate banishings.

Step Four

If the magicians are going to act out a scene, they may do any brief, introductory role-playing now. They will remove or retain clothing as previously planned. This part ends with the magician who is going to be the Bottom being bound or assuming the position for the flogging to begin.

Step Five

In this step, sexual activity should begin. Since the Bottom is either bound or in position awaiting what is to come, it is the Top's duty to do everything possible to sexually, sensually, mentally, and spiritually arouse the Bottom. This will include touching, kissing, caressing, talking, etc. Whatever arouses the Bottom should be done. This step may take anywhere from five to twenty minutes. The signs of success at this stage will include such things as moans of pleasure from the Bottom, a firm erection if the Bottom is a male or copious lubrication if the Bottom is a female. If the Bottom is capable of multiple orgasms (and if the Bottom is a male, that means without ejaculation), these may occur.

Step Six

At this point, the flogging should begin. The flogging should be light enough so that it causes no pain. The Top should repeat the strokes over and over in a regular, hypnotic pattern. Playing music will help the Top keep a steady rhythm. The goal of the combined erotic play and flogging is to take the Bottom into a deeper layer of sensuality and self than he or she has ever experienced. One possibility is to have a bright light shining from behind the Top so that the Bottom can see the Top's motions in the shadows. The Top may wish to use suggestions like those used in hypnosis to help the Bottom reach Bottom Space. Steps Five and Six may also be repeated, if desired.

Step Seven

Continue with the techniques of step six. Eventually, one of several things may happen:

- The combination of eroticism and the regular pattern of the light flogging results in the Bottom becoming quite centred toward the purpose of the ritual, yielding an altered state of consciousness which can be directed (either by the Top, Bottom or both) for magical purposes.
- Bottom Space is reached. Compared to other sex magick rituals, entering this altered state is like beginning the sederunt. It is different than the state described above in that it is much deeper. In this space, the Bottom goes into a type of trance. The Top should continue with the

flogging at the current level but should be aware that the Bottom may no longer be cognizant of the physical world. At this time, the Top must pay extra careful attention to the health and safety of the Bottom. If this level is reached, the Top should also recite the focus word repeatedly so the Bottom's subconscious mind can absorb it and act on it.

- The Top may determine that more flogging will not enhance the effect, that the Bottom will not achieve Bottom Space and further flogging will begin to have negative effects on the energy raised for the purpose of the ritual. If the Top makes this determination, he or she should stop the scene. He or she may determine that the best way to continue would be to allow the ritual to evolve into a sex magick ritual as described in previous chapters. In such a case, intercourse leading to the sederunt would now take place. The energy raised during the first part of this ritual can be added to the sederunt for an enhanced effect, with the SM activities functioning as foreplay to enhance the intercourse that follows. The couple will finish the ritual as if they had been doing a non-SM sex magick ritual.
- The Bottom gives the safe word. The Top immediately stops all SM activity. The couple may cuddle and caress for a bit and determine what they wish to do. They may wish to change their work into a sex magick ritual. They may wish to move away from the magical aspects altogether and just have sexual intercourse, or they may choose to end the ritual along with all SM and sexual activity. Any of these possibilities is fine. If the couple chooses to end the ritual, an appropriate closing and banishing should be performed.

Step Eight

If the Bottom has achieved Bottom Space or the couple has moved away from the SM aspect and entered the sederunt of a sex magick ritual, this is the next step. They may focus on the word or sigil. If the ritual is for communication with non-physical beings, one or both may experience such communications. Orgasms and ejaculation may or may not occur.

Step Nine

It is the Top's duty to bring the Bottom back from Bottom Space. Caresses, talking, giving some water, getting the Bottom to respond to questions or to his or her name will all help in this. Due to the sexually charged atmosphere, if the couple have not had intercourse, or if the Bottom has not had an orgasm/ejaculation, the Bottom may wish to have sex. Frequently this ends up being short and very intense.

Alternatively, if they have moved to intercourse in Step Eight, they should stay coupled (i.e., with the genitals held together— even a detumescent penis can remain in the vagina) for as long as possible. After about fifteen minutes of this, however, many people will have reached the point of negative returns. During this time, they may caress each other, but should refrain from any unnecessary speaking.

Step Ten

If there have been ejaculations, be aware that the resulting fluids are powerfully charged. These can be used for any purpose you can think of, such as those described in this book.

Step Eleven

The couple should dress, repeat the banishings, and make a record of the ritual in their magical diary. This concludes the ritual.

SM Sex Magick Ritual 3: Full-Strength Ritual

Step One

The magicians performing this ritual should be aware of its purpose. A divination should be performed to determine the results of the ritual. The magicians should decide if they still want to proceed, thus accepting the responsibility for their actions. A focus word to represent the purpose of the ritual should be chosen. If desired, a sigil may also be created. A contract as to what the Top may and may not do, as well as a safe word, is chosen. If desired, a fantasy scene is devised to be acted out during the scene It may or may not be directly related to the purpose of the ritual.

Step Two

The room should be made comfortable for the SM sex magick ritual. A chair or sofa along with ropes, scarves, or bands needed for binding are appropriate, as are the tools for the SM aspects of the scene—cat, paddle, etc. Candles or lights of a colour associated with the purpose of the ritual should be present. Appropriate music can be played. Some people like music with steady rhythms so they can perform the whippings in time to the music. An appropriate incense and any other additions may be used. Water (not wine or any other alcoholic beverage for the Top) to drink, as well as light foodstuffs for later would be appropriate, as would oils for lubrication.

Step Three

Separately, the magicians should shower and dry themselves, then enter the room where the ritual is about to be performed and do the appropriate banishings.

Step Four

If the magicians are going to act out a scene, they may do any brief, introductory role-playing now. They will remove or retain clothing as previously planned. This part ends with the magician who is going to be the Bottom being bound or assuming the position for the flogging to begin.

Step Five

The Top sits quietly for several minutes. This has the effect of disorienting the Bottom as the Bottom does not know when the next step will begin.

Step Six

In this step, sexual activity should begin. Since the Bottom is either bound or in position awaiting what is to come, it is the Top's duty to do everything possible to sexually, sensually, mentally, and spiritually arouse the Bottom. This will include touching, kissing, caressing, talking, etc. Whatever arouses the Bottom should be done. This step may take anywhere from five to twenty minutes. The signs of success at this stage will include such things as moans of pleasure from the Bottom, a firm erection if the Bottom is a male or copious lubrication if the Bottom is a female. If the Bottom is capable of multiple orgasms (and if the Bottom is a male, that means without ejaculation), these may occur.

Step Seven

At this point, the flogging should begin. Tops should remember to set up patterns and occasionally alter rhythms and intensity. The Top may make patterns with the whip and should only strike permitted areas. Remember, the tips of the tails are where the most sensations are felt. The Top

must watch out for the health and safety of the Bottom. The Top will also, on occasion, pause to kiss and fondle the Bottom's erogenous zones. The goal is to take the Bottom into a deeper layer of sensuality and self than he or she has ever experienced. To do this, the Top let his or her erotic imagination run free within the predetermined, consensual limits.

Step Eight

The techniques of Step Seven continue. Eventually, one of several things may happen:

- Bottom Space is reached. Compared to other sex magick rituals, entering this altered state is like beginning the sederunt. It is different than the state described above in that it is much deeper. In this space, the Bottom goes into a type of trance. The Top should continue with the flogging at the current level, but should be aware that the Bottom may no longer be cognizant of the physical world. At this time, the Top must pay extra careful attention to the health and safety of the Bottom. If this level is reached, the Top should also recite the focus word repeatedly so the Bottom's subconscious mind can absorb it and act on it.
- The Top may determine that more flogging will not enhance the effect, that the Bottom will not achieve Bottom Space and further flogging will begin to have negative effects on the energy raised for the purpose of the ritual. If the Top makes this determination, he or she should stop the scene. He or she may determine that the best way to continue would be to allow the ritual to evolve into a sex magick ritual as described in previous chapters. In such a case, intercourse leading to the sederunt would now take place. The energy raised during the first part of this ritual can be added to the sederunt for an enhanced effect, with the SM activities functioning as foreplay to enhance the intercourse that follows. The couple will finish the ritual as if they had been doing a non-SM sex magick ritual.
- The Bottom gives the safe word. The Top immediately stops all SM activity. The couple may cuddle and caress for a bit and determine what they wish to do. They may wish to change their work into a sex magick ritual. They may wish to move away from the magical aspects altogether and just have sexual intercourse, or they may choose to end the ritual along with all SM and sexual activity. Any of these possibilities is fine. If the couple chooses to end the ritual, an appropriate closing and banishing should be performed.

Step Nine

If the Bottom has achieved Bottom Space or the couple has moved away from the SM aspect and entered the sederunt of a sex magick ritual, this is the next step. They may focus on the word or sigil. If the ritual is for communication with non-physical beings, one or both may experience such communications. Orgasms and ejaculation may or may not occur.

Step Ten

It is the Top's duty to bring the Bottom back from Bottom Space. Caresses, talking, giving some water, getting the Bottom to respond to questions or to his or her name will all help in this. Due to the sexually charged atmosphere, if the couple have not had intercourse, or if the Bottom has not had an orgasm/ejaculation, the Bottom may wish to have sex. Frequently this ends up being short and very intense.

Alternatively, if they have moved to intercourse in Step Eight, they should stay coupled (i.e., with the genitals held together—even a detumescent penis can remain in the vagina) for as long as possible. After about fifteen minutes of this, however, many people will have reached the point of

negative returns. During this time, they may caress each other, but should refrain from any unnecessary speaking.

Step Eleven

If there have been ejaculations, be aware that the resulting fluids are powerfully charged. These can be used for any purpose you can think of, such as those described in this book.

Step Twelve

The couple should dress, repeat the banishings, and make a record of the ritual in their magical diary. This concludes the ritual.

Safe and Consensual

SM play, whether part of SM sex magick or for personal pleasure, should always be done consensually and with 'eyes open' for optimum safety. Anything less constitutes assault, abuse, or stupidity.

There is a saying in the SM scene that "The best Tops used to be Bottoms." Most people think that in the SM scene there are lots of Tops and few Bottoms. The opposite is true. Far more people want and desire to give up their power—in specific, controlled, and safe situations—for a short period of time. By understanding how a Bottom feels, a person becomes a great Top. One way to learn how a Bottom feels is to become a Bottom yourself.

Some people in the SM scene will 'switch', alternating between Bottom and Top. Far more people, however, eventually become one or the other. I have not discussed this previously because, as with all other aspects of sex magick, it is best for each person to discover what works best for himself or herself without preconceptions.

Earlier in this book I wrote that a ritual is not the place to experiment with new sexual positions. Likewise, a ritual is not the place to begin experimenting with SM play. Instead, if you are interested in these techniques, I would suggest that you experiment extensively before you bring SM into ritual. In this way you can discover if you are naturally a Top or Bottom or can easily switch. A Top will also discover the limits of the Bottom, making the play easier, safer, and more enjoyable for both players. Or perhaps you will discover that neither being a Top nor a Bottom is right for you, and you should not be involved in SM at all.

There are a few final things I would like to reiterate. First, nobody must do SM sex magick any more than anybody must do sex magick. Second, this has been an exceedingly short overview of the subject. If you have any doubts about any aspect of SM there is a simple rule: don't do it! There are many books available on SM, both from a practical and/or a fictional level. If you are interested in exploring SM, I would suggest getting several of them and contacting support groups in your area.

10

Conclusions

The word 'conclusion' infers finality and completeness. Yet no book on sex magick—or magick in general—can ever truly be complete. Magick is a dynamic, evolving methodology and science. As I have written previously, if all we ever do is repeat what has gone before, we are practicing hero worship, not magick.

Virtually all the books on sex magick that have come before this one have simply restated information that was already available. In this book, I have tried to create a new paradigm. This paradigm—with its explanation of the sources of sex magick, the way sex magick focuses through one or more people, the idea of the sederunt, etc.—is a set of tools that will give new ways to understand the basics of what sex magick really is.

It is my hope that people will not stop with this book, saying, "Here it is! Everything you need to know to do sex magick!" I would much rather have people say, "Here is everything you need to know to begin to practice sex magick."

If you are anything like me, you have read several books that talk about sex magick. Most of them hint at it, approaching the subject as if it is taboo and a deep secret. Others are cold, sexist, homophobic, or have other difficulties.

In presenting this book I am sharing what I have learned over the past couple of decades. If you like this book, fine. If you are excited about the idea of doing sex magick, great. If you are performing rituals that use some of the techniques and methods described here, fantastic! I will consider this book successful not by the number of people who buy or quote from this book, but from the number of people who, because of reading this book, begin to incorporate sex magick into their rituals.

Sex magick is not for everybody. Even those who are interested in sex magick may not be interested in the many varieties of sex magick discussed here. But for anyone who wants to reach a new level of magick, spirituality, and closeness with other people, I have yet to find anything which compares to sex magick.

But don't take my word for it. Try it for yourself.

Whenever I give a lecture or workshop on sex magick, the "try it for yourself" line usually brings a joke from the class: "Besides, the practice is fun!" I hope you have not only found this book informative, but also enjoyable, fun, and perhaps even funny. Often, open discussions about sex lead to feelings of discomfort, and the usual way to overcome those uncomfortable feelings is to make a joke or laugh.

And that's okay. Sex is fun. It is often funny. Sex should involve pleasure and enjoyment. Sex can be silly, too. Once, a partner I was with was about to have an orgasm. She started to let out a moan that steadily rose in pitch. Just then, a fire engine went by, its siren letting out the same pitch as my orgasming girlfriend.

That broke her concentration and she paused, in mid-moan, due to the surprise of the matching sound. We (figuratively and literally) fell apart, laughing and giggling. We didn't have intercourse for the rest of the evening, but we continued to make love for a long time, much of which involved being silly.

Another time, a partner and I did not go to bed until very early in the morning. We sleepily kissed and caressed and were not able to go to sleep, so we started making love. She was performing oral sex on me, and just as I was about to ejaculate, a church bell, summoning parishioners, sounded in the distance. "Oh my God!" I cried. "I hear bells!" My girlfriend snorted and burst into laughter just as I ejaculated. She had to run to the bathroom, half laughing, half coughing, just to get away and make sure she didn't accidentally inhale my ejaculate with her laughter. We played and made love after that, but every once in a while, we'd start laughing remembering what had happened.

So, what does this have to do with sex magick? The answer is that while I think it is good to take what you do seriously, you can only get an inflated ego if you take yourself seriously. For a long time, I have asked people, "If it ain't fun, why bother?"

Too often, rituals are sombre affairs. Participants are fearful that if they mispronounce one word they'll be torn to ribbons by an evil demon and the world will promptly end. While it is true that people doing rituals should pay attention to accuracy, here is a fact: over the past several thousand years people have made lots of mistakes with magical rituals and still managed to die of old age. Magicians today (including myself) have all made egregious errors. We're still alive. And the world is still here.

Other magical practitioners pronounce the words of rituals as if they have no life at all. It's as if they are reading lines off a card that they had never seen before. Their rituals are devoid of emotion and life. So is their magick.

Sex magick, by its very nature, is filled with life. It uses energies and abilities we all have. Thus, it eliminates both the fear of error and the lifeless repetition of meaningless words.

Sometimes when you do a sex magick ritual you will moan in pleasure, or you will laugh. These sounds you make will not be a prearranged part of any ritual. And that's okay. The Bible's Psalm 95 advises, "Let us shout for joy to the Rock of our salvation." If we interpret this in a way that might appeal to the Barbelognostics, we can take the term 'Rock' to mean erect penis. Thus, to unite with the Divine (achieve salvation) we should 'shout for joy' to the erect penis. Does that sound far-fetched? Silly? Well, that's okay.

Or perhaps we could change the second clause so that the line from the psalm would read, "Let us shout for joy to the Waters of our redemption." To redeem ourselves means to 'come back into favour.' The 'Waters' could mean the source of mystical waters, the vagina. Therefore, the phrase means we should shout for joy because the vagina produces fluids that bring us back into the favour of the Divine. Does that sound far-fetched? Silly? Well, that's okay, too,

One of the techniques used to study the correspondences on the Kabalistic Tree of Life is to associate everything you see as you walk down the street with one of the Sephiroht. For example, the blue sky relates to *Hesed*, the fourth Sephirah. The green grass relates to *Netzach*, the seventh Sephirah. The mother, scolding her child, is like the *Archangel Khamael* (meaning 'severity of God') and relates to the fifth Sephirah, *Giburah*. The kids playing in the park are like the angels of the Order known as the *Beney Eloheem* or Children of the Gods. This is associated with the eighth Sephirah, *Hod*. Even the angry fundamentalists preaching on the street to uninterested passers-by

are like angels of the Order of the *Asheem*, those with Souls of Fire, who are associated with *Mahlkoot*, the tenth Sephirah.

I once read that to some researchers every church steeple represented a phallus, while to Aleister Crowley, every phallus represented a church steeple. I think it is time to move a step further. I think it is time to recognize that virtually everything is sexual and that within sexuality we can find spirituality, magick, and enlightenment.

This, of course, requires a much larger definition of 'sexuality' than simply gender and reproduction. Such an extended view sees the nature of sexuality as that of blending opposites—yin and yang, magnetic and electric, female and male, receptive and transmissive. Thus, if we are looking for a job that is appropriate to our nature (and, therefore, appropriate to our sexuality in this wider sense), we need to find one that is magnetic where we are electric and transmissive where we are receptive. To find a partner for romantic love we need a person who complements us, who helps complete what we lack, and who allows us to complete what he or she is lacking.

With this understanding, sex and sexuality can be seen from the action of subatomic particles to the motions of the galaxies themselves. But why should we do this?

The answer goes back to the preface of this book. Despite all the teachers, lectures, magazine and newspaper articles, sexual therapists, TV, and radio programs and both popular and scholarly books, people are still unhappy with their sex lives. This, I believe, is because people do not see that sexuality is all around them and that they are part of this beautiful, sexual universe.

When I have shared this idea, some people have responded by saying, "But shouldn't sex be something special and wonderful?"

To people who feel this way I say, "Yes! That's exactly right!" Sex is something which is both special and wonderful. That is why we, as human beings, are all blessed—the very essence of sexuality in its widest sense permeates the universe. The fact that we live and think and breathe is special and wonderful. The fact that we can feel happy and sad, ecstatic, and morose is special and wonderful.

We are part of the universe that is both seen and unseen. Because we are part of a universe that is sexual, we, too, are sexual. That makes everything—including smelly old tennis shoes and a meadow of wildflowers—special and wonderful. That makes romantic love special and wonderful. That makes physical sexuality between human beings special and wonderful.

For us to move into the future, I think it is important for us to learn the lesson that our forebears knew: that we are part of a mind-body-spirit-environment matrix that unites us with our neighbours, our loved ones, our land, our world, our universe, and the Divine. When we can accept that we are part of that matrix, we will intrinsically realize that to cheat or hurt our neighbours or land also cheats and hurts us. To treat everyone and everything with respect and honour is simply a way of respecting and honouring ourselves.

Praxis is a word I learned many years ago. It basically means to put theory into action. I once helped to start a coven in San Diego that took the name 'Praxis Coven'. Today, I see that there are several groups that have used that name. I hope they live up to the name and put their theories into action.

I hope as well that this book has inspired you to take the theories and concepts of sex magick and either put them into action or plan to put them into action in the future.

May your magicks all be strong, and may you all find love, spirituality, fun, peace, and harmony in your lives.

Appendix A

IX° Emblems and Mode of Use

The importance of Aleister Crowley pointing out the value of sexuality in magick cannot be overstated. Some of his important works on sex magick such as *De Arte Magica*, *Amrita* and the instructions for the sex magic degrees (vii-ix) of the O.T.O., have been published (the latter in *Secret Rituals of the O.T.O.* by King). Another important document by Crowley on sex magick which has not been widely available is a short paper entitled, *'IX° Emblems and Mode of Use'*. (As a reminder, the three sex magick degrees of the O.T.O. have this relationship: 7°, magical celibacy. 8°, Monofocal sex magick focused on one person, most usually in the form of masturbatory sex magick. 9°, sex magick using a male-female couple, either Duofocal or Monofocal in nature.)

There are many questions about the copyright on material written by Crowley, especially on those items which were published decades ago. Somebody with deep pockets might wish to fight in the courts to clarify exactly who holds current copyrights on various works by Crowley and which of his writings are in the public domain. Not having such deep pockets, I am not going to fight that battle. However, although words may have a copyright, ideas cannot have such regulation. Therefore, I am going to present this document in summary and interpretation.

There are valid reasons for publishing this information here. First, I believe we are beyond the age of hiding information. Once, when I interviewed Carl Weschcke, president and publisher of Llewellyn Worldwide, for an article I was writing, he said that the purpose of Llewellyn was "the democratization of magick." That is, he wanted to make information on magick available to anyone who wanted to use it. Not only do I agree with that concept, but I don't agree with those who say we must hide such secrets from people who are not ready for them. Here is why.

The published information on making nuclear weapons has not brought about the creation of such weaponry by average people in every city, town, and hamlet. This is because even with such information, there is a great deal of preparation and work (not to mention money) needed to make such weapons. Most people are not willing to do the preparation or the work.

Likewise, the revealed secrets of sex magick require preparation in the form of understanding the techniques and being able to get results from them, and then doing the work. Again, most people are not willing to do this.

Second, one of the purposes of this book is to break down the barriers and notions about sex magick that are hidden in symbolism and myth. I think that if Crowley were alive today, he would expand upon his notion that 'The Law is for All' to say that "Sex Magick is for All who will do the Work."

Third, the information was already published in Volume III No. 1 (Autumn 1985) of the small journal *'Mezla'*, which is the source of the following information.

Interpretive Summary of IX° Emblems and Mode of Use

In *'IX° Emblems and Mode of Use'*, Crowley begins with a short preface of about seventy-five words; a notice that information in some of his other works give a basis for sex magick. He ends by saying that all the above hints, add up to just one instruction to the magician (taken from a quote in *The Sacred Magic of Abramelin the Mage*)— "Inflame thyself in praying."

The next section is called *'Emblem I. The Egg'*. The entire document hides sexual terminology in the jargon of alchemy. The egg discussed here is 'laid' by the 'White Eagle', that is, a woman. He relates the egg to the number 156, which means that it is a manifestation of the Thelemic notion of Babalon, a concept too vast to discuss here. I simply include it for Thelemites who might be reading this and not have access to the original document.

Using alchemical terminology, he claims that the 'vehicle' of the egg is the vaginal fluids. Crowley knew enough about physiology to know that if he were taking about a physical human ovum, this would not be true. Therefore, he must have been talking about a non-physical egg, a magical power of a woman he simply terms an 'egg'.

This egg is fertilized by 'any kind' of sperm which is 'congenial'. By 'congenial', Crowley means that the sperm must be suited to one's needs or nature. By using the idea of 'congenial' sperm, Crowley has limited how this egg may be fertilized. Since any viable, active human sperm can fertilize a healthy egg, once again I am led to the conclusion that this is not a physical egg Crowley is discussing.

My interpretation of this is that Crowley is clearly discussing a magical act, not simply a physical one. He goes on to say that the result of the act (he uses the alchemically oriented term, 'eaglet') will depend on the 'Will' of the sperm! Needless to say, sperm has no will (although it does have an unwilled goal, that of fertilizing an egg). However, sperm can be charged with the Will of the male magician. Crowley states in addition that the success of the 'eaglet' will depend upon such things as the original energy and the environment. This is the same thing as was said centuries earlier in *The Holy Letter*.

Crowley warns that you could have problems with this procedure if you have not established a 'Magical Link' to the energy of the higher planes, also called the Astral Light (see Crowley's *Magick or Magick in Theory and Practice*, Chapter XIV, for more on this Link). Later information implies that you can use an object as a physical manifestation of the Magical Link.

Emblem II is the Serpent, an alchemical term which, when translated into sex magical terms, means the sperm. Crowley begins this section by saying that the sperm is the "principle of immortality." For a more thorough discussion of this, see the book *Amrita*, which includes Martin Starr's excellent introduction along with Crowley's works and records on using specially energized sperm for achieving renewed health and vigour.

Crowley says that through the sperm a person can be renewed by way of incarnation and then persistence of will. This is an astounding statement, for it goes beyond the mere notion of reincarnation to a level of controlled reincarnation, that is, keeping all your mental faculties and memories when you reincarnate, not just a few of them. This has long been hinted at among magicians, but little other than speculation has been written about it in modern times.

Unfortunately, Crowley does not go into it much, either. In fact, he immediately goes into the idea that it is the man who must run a sex magick ritual for this purpose. He does not say why this cannot be a woman. This may be due to his own disdain of women, but it is more likely that he was simply adopting the attitude of his time, that for such works only the man was important.

Crowley writes that the man participating in the ritual must determine what kind of sperm he needs to act as a representative of his True Will. If you do this without it being in harmony with your True Will there will be a conflict between your lower self (in *Modern Magick* I referred to this as the 'magical ego') and the higher self which is in harmony with the True Will. Such a conflict would lead to failure of the magick or even reflect negatively back upon the magician.

Crowley says that to avoid this you must impose your Will upon "actually existing physical" sperm (note he is clear in saying that the magical technique he is describing is not only non-physical in nature). You do this through "acts of Concentration."

Crowley finishes this section by saying that although the physical sperm is charged with the goal of the ritual (and that the nature of the sperm is fertilization of an egg), the method of the ritual "prevents (or should prevent)" the birth of a physical child. But since the nature of the sperm and egg is the "Will to Create", the result should be that it all comes together to achieve the "Object of the Operation."

The next section is called '*Conditions of the Operation'*. It begins by saying the man and woman involved in the ritual must be in good health, have lots of energy, and be attracted "magnetically" to each other. Crowley notes a sick male "can often heal himself." He has nothing to say about women, and, in my opinion, presents an attitude that the women involved in such rituals are not important (more on this later).

The article states that the couple must be "in absolute understanding harmony" about the ritual's purpose but adds that not only is it possible, but frequently necessary to "use" a woman who is completely ignorant of magick or even that the sex they are having is part of a magick ritual. Crowley says this "works perfectly", and even has advantages because of the numerous problems that can crop up with a woman who knows what is going on. He says that his predecessor as the head of the O.T.O., Theodor Reuss, claimed to have only found perfection in a partner on two occasions, but that the rituals performed didn't obtain the desired results.

I find the attitude of 'using' an uninformed, untrained partner abhorrent, not to mention misogynistic. If people are such good magicians, why can't they spend a bit of time teaching another to be able to do the work? The publisher of *Mezla*, Frater PVN (Bill Seibert), also felt compelled to comment on this passage, writing: "As this AEon progresses, capable/intelligent/skilled/Willing/eager initiated Eagles [women] are becoming eager & quick to learn." I concur with Frater PVN completely in this. I have been giving classes on sex magick and Tantra for over a decade, and usually such classes have far more women in attendance than men. At first, I found this odd, since most books on sex magick are, after all, written from a male perspective. I have since theorized that the reason for this is because women are becoming freer to explore their sexuality and men, in many cases, are intimidated by the demands they feel are being placed on them by women's growing sexual freedom.

Frater PVN adds that, in his experience, concealing the fact that you are doing a magical working from your partner can be dangerous because doing the work causes a type of initiation. The woman in such workings is not "an inert, passive vehicle", he writes. Because of the initiation caused by the magical work, even an uninformed, untrained woman becomes an active participant and "her stray thoughts are liable to become disastrous" for both the operation and possibly to the man. Thoughts do create things, and this, PVN says, is especially true during magical rituals.

As I stated earlier, according to PVN, we are lucky that even women "with no training are often eager & quick to learn." In this I must only partially agree with the Frater. It has been my experience that many men and women start out as being eager, but quickly lose interest. As I've stated earlier,

"I'd like to learn sex magick" may mean "I want to have sex with you." (Similarly, "Would you like to learn sex magick?" being asked by a person who claims to be a sex magician may mean "I want to have sex with you.") However, there are many people who, in fact, have a natural talent and are quick to train. An advantage of sex magick is that the training period is frequently much shorter than that of ceremonial magick or natural magick. Compare, for example, the number of preparatory techniques given in this book with the number of techniques given in my *Modern Magick*, Regardie's *The Golden Dawn*, or any other good book on ceremonial magick.

Crowley finishes this section by saying that you should eliminate any possible distractions so that everything can be focused on the purpose of the ritual. Then, "inflame thyself in praying." That is, the time for actual, vigorous intercourse is here.

The next section is called *'The Operation Proper'*. It is the longest section of the monograph yet is only four brief paragraphs long. In the first paragraph, Crowley says that although the physical activity and sensations will try to draw your attention to the sex, you must focus more and more on the purpose of the sex magick ritual. He says that it is an "absolute necessity" that you concentrate on the purpose of the ritual during the orgasm which may, because of the ritual, be prolonged and last "several minutes." This compares with what I have stated elsewhere. Crowley is undoubtedly talking about the orgasm/ejaculation on the part of the male. The actual ejaculation will only take a few seconds, but the subjective sensation of orgasm might last much longer. It is possible that he may not have known that male orgasm was separable from ejaculation.

Crowley ends this paragraph by saying that the intensity of the orgasm thus experienced can result in the participant blacking out. In the second paragraph he states that the result of this is that the everyday mentality of the magician, the "Ego-consciousness", is now out of the way, "abolished", and that the higher self "continues to create." I would add that this may be the most creative part of the ritual, as there is now no magical ego to stand in the way of fulfilling the desire of the True Will. Note, too, that this corresponds with some of the theories of sexologist Wilhelm Reich. He contended that part of total health occurs when you are "orgasmically potent" and able to lose all sense of self during orgasm. Although Crowley and Reich were contemporaries, I do not know if Crowley ever studied Reich. In fact, I am inclined to doubt it as it would have given some scientific backing to many of Crowley's theories and that is something he would have mentioned.

Crowley goes on, still using alchemical imagery, to say that this continues until the semen is fully mixed with the vaginal fluids and the sperm (the magical intention) has fertilized the egg. Again, this does not refer to physical sperm and physical egg, but rather a total blending of the energies for the purpose of the ritual. When this occurs, the blending or "fusion" of the spiritual and physical fluids is called the Elixir, as well as several other names, including the "Stone of the Philosophers [and] the Medicine of Metals." It is especially known as the "Quintessence."

In the third paragraph, Crowley claims that "perfect simultaneity" between the man and woman is important, although this is very difficult to accomplish. I'll say! The so-called mutual orgasm is very rare. When people, over time, enjoy regular sexual activity, they may become tuned into each other by verbal and non-verbal cues. These cues can trigger orgasms, making mutual orgasms more likely. I have only had one partner with whom I regularly had mutual orgasms, and she, unfortunately, did not want to take the time necessary to learn sex magick.

Crowley suggests using a mantra as a means of bringing the couple together. Either a universal mantra, such as *Aum Mane Padme Hum*, can be used, or a mantra created specifically for the purpose of the ritual. In this instance, the term 'mantra' simply means a 'repeated phrase or prayer'.

In the final paragraph of this section Crowley says that the man must become "enraged", and that while he is thus enraged it is "impossible to think of the ceremony." Again, this agrees totally with what I have written previously and with the concepts of Reich. He says that when you reach this stage it should be announced(!) with a phrase such as "May the Lord kindle in us the Fire of his Love and the flame of eternal charity!" This is not a signal that the man is about to have an orgasm. Rather, it is a signal that the man believes that everything is in readiness and that by increasing the physical sensations (i.e., increasing the speed of his penile thrusting) he will achieve the final orgasm. Crowley says that making the above statement is a "signal to forget altogether the purpose" of the ritual. Since he earlier stated that you must hold the purpose of the ritual in your mind at orgasm (in the first paragraph of this section), he cannot be claiming that this is indicating the orgasm, but rather is a prelude to orgasm.

To summarize, then, this article is saying that you must be clear on the purpose of the ritual and focus on the purpose during the ritual intercourse. After a time, the intensity will build to a level where you become so excited that the pace of the intercourse must speed up. This should be announced, and as you become wilder and wilder in the physical act of sexual intercourse, you should forget about the purpose of the ritual. At this point begin the mantra. "Success," writes Crowley, "depends largely on the smartness and completeness of this control." At orgasm/ejaculation, however, you should again focus on the purpose of the ritual. The couple should stay with his penis in her vagina until they feel that the blending of the fluids, both physically and energetically, has occurred.

In an earlier issue of *Mezla* (Volume 1 No. 9), comments on one of Crowley's writings *('Liber A'ASH vel Capricorni Pneumatici'*) by both Frater Achad and Crowley were published. In it we are given the added information that for sex magick, an ideal position for the couple to assume should be with the man on his back and the woman kneeling astride him. It also implies that during the ritualized intercourse the penis should be as deep in the vagina as possible, even to the level of hitting against the cervix, the "mouth of the womb."

The final section of *'IX° Emblems and Mode of Use'* is called *'The Elixir'*, in which Crowley states that after the Elixir has been made by the above ritual, the male should use his mouth to suck the combined fluid from within the woman and then share it with her. Since the woman already had the Elixir within her, it must be shared in another way. Most likely, this is accomplished through kissing and passing the charged Elixir back and forth between mouths. In a curious sentence, Crowley states that the Elixir should be "absorbed by the mucous membrane." Frater PVN believes this means keeping the Elixir under the tongue, saying that the results of such an action are different from swallowing the Elixir where the "action of gastric juices dramatically alters the characteristics of the Elixir." Again, I agree with Frater PVN in this interpretation.

A friend of mine claims to have received different information from his friend, the former head of the O.T.O. (whom some people have called the 'Caliphate O.T.O.'), Mr. Grady McMurtry. He says he was told that the Elixir should be sucked back up the penis. As mentioned earlier, this is a difficult Tantric technique, and most men who learn it are trained in the practice from their youth. Many months (or longer) of practice are necessary to develop the needed mental and muscular control. I do not know if my friend is, or if Mr. McMurtry or Crowley were, capable of this practice.

Crowley says that you may use a portion of the Elixir on the magical link or on some sort of talisman which has been specially prepared and consecrated to go along with the purpose of the sex magick ritual. You might wish to smear some on the body of a person (including yourself) if the ritual was done to improve health for that person. Crowley adds that you should "be careful

to consume [the Elixir]... by absorption" as this will help restore the energy used during the ritual. Crowley adds that the effect of such a sex magick ritual should be "refreshing." If it is not, then you made a mistake somewhere in the ritual.

In the next paragraph Crowley compares parts of this technique, especially the use of alchemical terminology, with sections in the Bible. He ends by saying that you must only do this type of work as a sacrament. Otherwise, lots of problems can occur. This implies that while it is okay to have sex for reasons other than magick, when you are doing sex magick you must treat it as something quite special. But in the next paragraph, which consists of one short sentence, drawing deep attention to it, Crowley writes: "You must prepare the Quintessence on *every* occasion" (emphasis in the original).

Does this mean that you may no longer have sex just for enjoyment or for purposes other than magick? Well, I think the answer to that is both 'yes' and 'no'. Remember, Crowley's document was originally intended only for those who were high-ranking members of the O.T.O. Theoretically, this meant people with years of study, practice, and dedication. (I use the term 'theoretically' for I have heard that Crowley would initiate anyone into the 9° of the O.T.O. if they could guess the secret of sex magick! This was very clever because, by being initiated, the person was now oath-bound not to reveal the secret to others.) Thus, preparing the Quintessence or Elixir on every occasion would be another dedication and link to the work of the O.T.O. Therefore, I do not think it applies to those of us who are not members of the IX° of the O.T.O., or anyone who has not dedicated themselves to following Crowley's teachings as manifested in the magical current of Thelema.

Crowley ends the document by saying the instructions given should be enough for any person who has already been trained in magick and is now adding sex magick to his collection of magical methods. He says that it sounds difficult, and, indeed, in this brief paper it does sound somewhat difficult to accomplish. He adds, however, that if you work on it consistently, "there is no limit to your possible success."

Although there is much male-centric misogynism displayed in *'IX° Emblems & Mode of Use'*, I think that it is possible to get beyond that and see how the techniques can be used by men and women with any sexual practices. And with Crowley's last statement in the previous paragraph, I heartily concur.

Appendix B

Eroto-Comatose Lucidity

In previous sections of this book I have mentioned a technique, written by Aleister Crowley, known as *Eroto-Comatose Lucidity* (ECL). In ECL, sexual activity is used to help a Primary Magician achieve a deep state of trance wherein that person receives prophetic or divinatory dreams or visions.

The technique uses the Star Mode of Monofocal sex magick. That is, it has one person through which all the magical energy is directed. Further, all the sexual activity is directed to that person. Here is an example of how a ritual to achieve the altered state of ECL may be performed.

Step One

The Primary Magician and the members of the Star should be aware of the purpose of the ritual. A divination should be done to determine the result of performing the ritual. Then the participants must decide if they still want to perform the ritual, thus accepting the responsibility for their actions.

Step Two

If there is a purpose for seeking the divination or prophecy, you should design a suitable sigil to represent the purpose. Make several large versions of the symbol and put them all around the room where the ritual will be performed. Include putting at least one on the ceiling. No matter which way you look, you should be able to see a copy of the sigil.

Step Three

Make the room where you will be performing this ritual appropriate to what you want. You might wish to have a mattress or futon available and have candles or lights of a colour that is appropriate to your ritual. Appropriate music, incense, and any other additions designed to enhance the ritual, mood or environment may be used.

Step Four

Separately, the Primary Magician (PM) and the members of the Star should shower and dry themselves, adding scented oils to their bodies if they wish. Then they should enter the room in which the ritual is about to be performed and do the appropriate banishings.

Step Five

The PM should move to the place where the ritual will be performed: the 'Place of Comfort'. It is now the job of the members of the Star to arouse and sexually exhaust the PM by every and any means they can think of. Obviously, the more sexually experienced the members of the Star are, the better. If some of the members of the Star tire, they should be replaced by others.

It should be added that the entire focus of the Star should be on the sexual arousal and magical energy of the Primary Magician. This is a magical ritual, not an excuse for an orgy.

Step Six

Eventually, the Primary Magician, totally exhausted from the labours of the Star, will sink into a deep sleep. At this point the Star changes its focus. They try to awaken the PM through sexual stimulation alone. As soon as the PM shows signs of rousing, however, the Star must stop their activities, allowing the PM to drift back into a deeper state of sleep.

When the PM is back in a state of deeper sleep, the members of the Star—using only sexual stimulation—again try to rouse him or her. And, once again, when the PM shows signs of awakening, the Star should stop their activities. By repeating this process, the Primary Magician is held in a sexually stimulated level between true wakefulness and true sleep, an area where divination and prophecy will manifest.

Step Seven

This ritual, theoretically, could last for many hours or even several days. The repetition described at the end of Step Six ends only when the PM cannot be roused or has a final orgasm and then cannot be roused from his or her sleep.

Step Eight

When the PM finally awakens (which can be many hours later), he or she should immediately write down any visions, ideas, sensations, prophecies, etc. he or she received while in the altered state. At this time, neither the PM nor anyone else should try to interpret what the Primary Magician has written down.

Step Nine

Participants should dress and appropriate banishings should be performed. Later, the notes made by the PM should be studied and interpreted.

It has been my experience that the effect of the ritual is enhanced if the members of the Star engage in sexual activity among themselves during the time that the PM is unwakeable.

Be sure to have drinks and light foodstuffs for the participants. If somebody needs to leave the circle, cut a 'door' in the circle by using a magical tool (traditionally a dagger, but a wand or even pointing with your finger will do). To cut a door, place the end of the tool on the floor at the edge of the magical circle. Lift the tool straight up as far as you can. Then move it about three feet to your left or right and bring it down to the floor. As you do this action, visualize yourself 'cutting' a door into the sphere you have created by the banishings for magical protection. The person should leave through this door.

As soon as the person leaves, reverse the action so that the door is closed. Repeat this process to allow the person to return.

Appendix C

Sensory Deprivation

The magazine known as *MinuteScope* was one of the earliest journals published by Llewellyn Publications under publisher Carl L. Weschcke. It was only published in 1963 and 1964. The first two issues of this monthly magazine featured a wide variety of articles on such topics as astrology, numerology, ESP, astral projection, the tarot, and reviews of books and movies.

Two articles from that magazine should interest readers of this book. They are reprinted here by permission, in a slightly edited form. The author of the two articles, known as 'The Baron', is now publicly revealed for the first time as being none other than Llewellyn publisher Carl L. Weschcke. It is he who gave permission for these valuable articles to be reprinted.

In the early 1960s, few people were writing about magick. This is true of these articles, too. As can be seen, their focus is on parapsychology and ESP. Even so, the conclusions of the article are unmistakable: sensory deprivation (including methods which are now considered bondage) can lead to altered states of consciousness and the production of psychic phenomena (magick).

FROM VOLUME 1 #1:
"The girl in the leather mask"

There are many methods that have been used by man to stimulate psychic phenomena of one type or another. Some methods are primarily physical, such as Peyote, the *Amanita muscaria* mushroom, certain incenses, starvation, etc. Others might be said to be primarily emotional, as demonstrated in the reports of visions by mothers of their dying sons, the psychic manifestations surrounding great emotional mystics, the use of colour, music and drama in ritual. Still other methods may be termed mental, involving extreme discipline of the mind and intense development of the powers of concentration and visualization as found in Raja Yoga and in certain practices of western 'Magick'.

All these methods have certain common denominators. They all seem to bring about a concentration of consciousness at the same time that a separation of the consciousness from the domination of the physical body and environment is obtained.

In his book *Witchcraft, Its Power in the World Today*, William Seabrook reported on his experiments with a young woman he called Justine. Justine had the power of precognition, the perception of future events, but could only evoke this power when prolonged fatigue and strain seemed to bring about a separation of the 'self' from the physical body.

Seabrook's first experiments were adapted from the 'dangling' of the Arabian Dervishes. The Dervish mystics pass one wrist through a soft rope hanging from the ceiling, and then revolve their bodies until the rope shortens enough to leave only their toes in contact with the floor. Dangling in this manner is first a discipline, but second is a means for inducing *melboos*, a state in

which the consciousness is experienced separately from the physical body. Seabrook modified the Dervish's dangling so that both wrists were fastened to create a psychological condition in which the subject knew she could not quit the experiment because of boredom or fatigue, and hence would give herself up to the experience.

While hanging this way in a darkened New York studio apartment, Justine 'saw' and described to Seabrook detailed scenes and events that both personally experienced months later.

No impersonal 'predictions' were ever made—such as what the stock market might do, or who would win an election. The personal nature of Justine's visions seemed to suggest that precognition, or at least these precognitive experiences, were a "welling up" of material from the subconscious, or the Unconscious mind of the subject, rather than actual objective visions that can be focused at will on objects and events independent of ourselves in the way we can focus our physical vision.

In other words, it may be that the future, in a personal sense, is as present with each of us as is the past. Perhaps we do not normally perceive past and future time because we are captives of our present-time sense impressions.

A blind person often develops a vastly intensified sense of touch and of hearing in seeming compensation for the loss of physical sight. Seabrook devised a leather mask for Justine that blanked out all five of the normal physical senses. The mask of soft, smooth, glacé kid covered Justine's entire head and laced down the back to fit skin-tight. The only opening was a slit for the mouth following the line of her lips. The eyes, open wide inside the mask, stared into utter blackness. The sense of smell was blanked since there were no holes in the mask for the nostrils and all breathing had to be done through the mouth. The hearing was dulled, and the sense of touch—the tactile sensitivity of the cheeks to air currents and temperature—was also blanked.

Justine learned to like being in the mask and would spend as much time thus freed from her physical senses as she could. Here is perhaps an important observation to be made—the subject looked forward to these experiments: she did not experience boredom, pain, fatigue, fear, or loneliness. The mask seemed to relieve her of the need for physical sensation just as much as it deprived her of it. Dervish dangling, or Seabrook's modification of it, lacked this positive element.

Seabrook and Justine conducted a series of experiments using an ordinary deck of playing cards. Most of the time, Justine's scores were not very impressive—although statistically they were as good as many of the scores accepted by Dr. J. B. Rhine as positive—but on rare occasions, she had actual visions of the correct card Seabrook was holding while she was in the mask. She would see the card in the same way that you see a remembered object—i.e., there was a mental image seen as if it were projected in front of her eyes.

Always the precognitive experiences were highly detailed, and these details were always later to occur. But none of Justine's visions were ever of a serious nature, but rather they concerned unimportant incidents, sometimes comical ones. One such vision came to Justine when she had been in the mask all day in a posture used by Eskimo seers—with her wrists bound to her ankles. What she saw was nothing more than the delivery of a barrel of fish to her cousin's apartment. Months later, Justine was with her cousin when expressmen did deliver this barrel of fish, which had been sent as a joke from Canada by a vacationing friend. Seabrook reports that the actual event occurred in all the exact details that Justine described in her precognitive experience.

More often, Justine's visions were of the distant past. Again, these visions were always of a personal nature, as if Justine—separating her 'self' from the physical limitations of present time and space—was able to relive lives past. Perhaps these experiences were just the racial memories

of the Collective Unconscious common to all of us and not experiences of any previous lives of Justine's soul.

In recent years, there has been a great deal of research on the effects of sensory deprivation in anticipation of travels in Outer Space. Most of this research is directed towards the effects of isolation on the physical processes of the body and of personality changes and defects of perception that would affect a person's ability to act in the conditions of Outer Space.

Much attention is given in these studies to the nature of the hallucinations experienced by the experimental subjects. According to Woodburn Heron ('Cognitive and Physiological Effects' in *Sensory Deprivation, A Symposium*, Harvard University Press, Cambridge, 1961), these visual hallucinations differ from normal mental imagery in their vividness and in that they appeared in front of the subject instead of seeming to be somewhere between the ears. The subject had very little control over these visions, and they had many of the characteristics of drug-induced hallucinations.

The subject reported that if they wished to examine any part of the vision, they only had to move their eyes in the appropriate direction just as if they were examining a picture with physical eyesight. Also, the visions were often so vivid that they prevented the subjects from sleeping. It should be noted that in this series of experiments, subjects were not in total darkness as was Justine in her mask. Rather they wore translucent glasses that let diffuse light in but prevented pattern vision. When these same subjects experiencing hallucination were subjected to utter darkness, the visions either completely disappeared or were greatly diminished. In other words, the diffuse light stimulated the visions reported by the experimental subjects.

It may be important to note this difference in the experimental conditions and consider that it may be a determinate between the experience of visual hallucination and the visions described by Justine. Perhaps the eye takes what sensory input is available and seeks to make a pattern of it in much the same way we surround sounds heard in the lonely night with imagined explanations that may assume frightful proportions. When no sensory input is available, as with Justine's mask, perhaps other senses must come into play to satisfy the mind's demand for pattern and meaning. Sanford Freedman and others ('Perceptual and Cognitive Change' in *Sensory Deprivation, A Symposium*, cited above) note that those subjects who relaxed and gave themselves to the experimental situation found it pleasant and were willing to return for further sessions. Those who fought against the condition of isolation found it unpleasant and terminated the experiment before the designated time. We have already noted that Justine liked wearing the mask.

It is interesting to note that women are apparently better able to adjust to conditions of sensory isolation than are men. One woman subject spent seven days in a blacked-out isolation chamber and experienced neither hallucinations nor panic as did men confined for shorter periods. Other experiments tend to confirm this, but this difference may be in the attitude of accepting change that is more characteristic of woman than of man in our social environment.

It has also been observed that those who adapt well to sensory isolation are generally more intelligent than those who find the experience unpleasant. These latter show up to be hard-headed, intellectually, and emotionally rigid, and material minded. Asked to think of as many uses for a brick as he can, the subject who adapts well to isolation will usually come up with a long list, while the maladaptive subjects can think of just one or two uses for bricks.

Subjects that have repeated the experiments have come to enjoy sensory deprivation and feel refreshed and relaxed by it. Smokers generally lose the need for cigarettes, and nervous habits

disappear. The person experiencing isolation comes to appreciate the deeper layers of his own personality and finds less need for external stimulation.

It has been suggested that sensory deprivation, as is involved in these isolation experiments or the wearing of a mask such as Justine's, can be a healthy and therapeutic act neutralizing rigid or overdeveloped egos. As a demonstration of this, it has been shown that persons who are highly inhibited or sexually frigid often will become naturally expressive when wearing a mask. It seems as if the experience of separating the 'self' from the physical present enables one to integrate emotional and mental complexes into the whole personality.

The temporary loss of self-identification with the body and its immediate physical and social surroundings might be likened to the journey into the 'wilderness' commonly found in the lives of great religious leaders and mystics. Such a 'retreat' restores the body as well as the mind, bringing about a normalization of physical and nervous processes. In this context, it is interesting to find that there is commonly a loss of body weight during the isolation experiments even though food intake is maintained at high levels and despite the reduction of physical activity. Of course, with prolonged isolation, both the need and the desire for food declines.

Sensory deprivation, whether by journey into the 'wilderness', isolation in cells or rooms away from noise and disturbance, practices of mental discipline, 'witch's cradle', or mask is found to be a common element in many magical practices. The witch's cradle was a device of leather straps holding the subject in suspended isolation. Usually, her face was pressed against a soft pillow, giving an effect like the mask, and the witch would sometimes be able to attain a clairvoyant vision of distant places or future events.

In a recent novel *Sign of the Labrys*, Margaret St. Clair outlined the use of sensory deprivation in the initiation of a young man into the fundamentals of witchcraft. The man is given a mild anaesthetic to dull his awareness of sense impressions, and then a black mask is put over his eyes and plugs inserted in his ears. His instructress tells him, "By cutting out all avenues of sense reception, I want to throw you back on yourself. Try not to move about restlessly. Just lie still and let your thoughts come."

Almost immediately he experiences a series of brilliant pictures flowing before his eyes. Finally, he was able to withdraw his self from the pictures. The pictures remained and continued to form, but at the same time he "was no longer there."

There is nothing magical in the mask itself, but sensory deprivation is a technique that has been used in various forms to bring about a change in consciousness. Sometimes this temporary change in consciousness is accompanied by types of extrasensory perception. While one would naturally judge that methods of mental discipline to attain isolation through control of the physical senses would be the best, such control of the mind and body is difficult and perhaps impractical in our present way of life.

The use of a mask covering the entire head to blank sight and sound is probably the most convenient and least troublesome of all the methods of accomplishing sensory deprivation described here. Such a mask can obviously be made of other materials than leather, such as rubber or plastic, but leather is satisfactorily light proof and 'breathes' with the skin. The mask should not press upon the eyes as would a blindfold since pressure on the eyeballs causes certain physical visual phenomena and would prevent the feeling of isolation that is an essential feature of these methods. The closing of the nostrils, as in Justine's mask, is probably an unnecessary refinement unless one lives amid cooking odours. Some have suggested, however, that while the nostrils

should be open for breathing, the mouth should be closed as speech is one way in which contact with the environment is maintained. Even talking to oneself is a sensory experience.

FROM VOLUME 1 #2

"The Witches Cradle and ESP"

Can sensory deprivation produce extrasensory perception, or does it merely lead to hallucination?

This question may lead to a very important consideration in any study of the various methods that have been used in all cultures to gain some kind of 'mystical insight' or beyond-the-normal experience. It may be, as various investigators have suggested, we experience or see what we expect to see or have been conditioned to expect.

Such a possibility is not to be considered lightly when you realize that much of what we do see or experience through the normal physical senses is also in the realm of what we have become conditioned to expect. The artist learns to see certain things that the layman misses: the superpatriot finds menace under every imported tree, the trained naturalist sees a city of life at his feet where another only sees dirt.

In recent months there have been several sensational articles dealing with hallucinogenic drugs, including LSD-25, mescaline, 'magic' mushrooms, etc. In these articles it has been pointed out that the researchers—often college students—who have been taking the drugs in question seem to have suffered a loss of contact with the social world, perhaps even emotional and mental deterioration.

Others who have studied these drugs can equally point to people who have used mescaline, or peyote, for years without ill effects. The difference may well lie in the fact that those who have used hallucinogens in connection with religious ceremonies are conditioned to expect a certain kind of experience and are subjected to the psychological and perhaps psychosomatic effects of rituals, chanting, dancing, music, etc. that give a direction to the flow of psychic energy released by the drugs.

'Psychic energy' may be a misleading term to use in the above context, but we use it to represent whatever factor is involved in the indisputable alteration of consciousness. It may be only that certain areas of normal brain function are 'shut off', and others are 'turned on' to a greater than normal degree.

Isolation, or Sensory Deprivation, is also used to induce the state of clairvoyance, or what we have already called a "beyond- the-normal experience." That Sensory Deprivation would function under the same laws as the drug experience, i.e., be limited by the expectation of the seer, or given direction by ritual and psychological factors, is logical.

In many of the experiments conducted in connection with the space program, the experimental subjects have experienced disorganization, loss of social contact, fear, etc. There are two factors that we want to emphasize regarding these experiments: 1) the lack of any preconditioning that would give direction to the new level of consciousness experienced; and 2) the comparative freedom of movement allowed the persons being subjected to sensory deprivation.

The first factor is obviously a necessary one, at least for some percentage of the experiments, to give meaning to the research of the experimenters. The second factor is one that has generally

been overlooked, perhaps out of concern that it would be difficult to secure persons to participate in the experiments who would be willing to subject themselves to a complete restraint of body movement. There has been some research along this line in academic programs, but it has been extremely limited up to this time.

As any dancer well knows, body movement is itself a sensory experience as well as a means of expression. By allowing movement of the body, even as limited a movement as in some of the work involving submersion of a rubber-suited man in a tank of water where his movements were limited to waving of arms and legs (such as shown in the movie *The Mind Benders*—DMK) there has not been a full deprivation of normal sensory input. The normal pattern of living has taught us to seek some degree of sensation at all waking moments, and so long as we have an opportunity for such sensory experience, we are likely to take it. The fears, the erotic fantasies, etc. experienced by many persons in isolation may be the result of this partial deprivation of sensory input that creates a desire for more in the same way that a little candy usually makes you want more of the same thing!

The witch's cradle is a device that not only effectively isolates a person from his physical environment but makes body movement almost completely impossible. Under such conditions, consciousness is forced to move in new channels, and for some this seems to result in extrasensory perception.

There have been several variations in the witch's cradle. The body of the person seeking entry to other planes of consciousness is bound in a mummy-like sheath of leather or cloth, and the arms are fastened straitjacket fashion. Straps hold the body in the iron frame of the cradle, a leather hood cuts off vision and sound, and an iron band holds the head in position. The cradle itself is suspended by a single rope or chain so that it can swing and rotate freely.

The second variation of the cradle is suspended by the sleeves and the entire cradle is made of leather, padded with fur or sponge rubber. The entire head is enclosed in a mask that blanks out sight and hearing.

Sensory deprivation, as we have discussed before, can and does produce conditions conducive to extrasensory perception. Restraint further reduces actual physical sensory experience, and, as indicated in a letter received from a member of a witch coven, "...one of the witch secrets is that restraint will produce powers."

In both cases described here, it should be noted that there is pressure on the sides of the head, in the one by the iron band holding the head in position, and in the other by the arms pressing against the head. This pressure impedes the flow of blood to the brain and may produce unconsciousness. The swinging and rotating motion of the cradle can also produce a dulling of environmental awareness, or even unconsciousness.

The main purpose of this is to further increase complete sensory isolation—far beyond that achieved in the various Air Force and Academic experiments in this field. There may be a further purpose, to be explored in later articles [note: the articles did not appear], of aiding the projection of consciousness beyond the physical body—the phenomena of 'Astral Projection'. As one correspondent expressed it: "The 'Witches' Cradle' is not so much the name of an instrument as the name of an exercise for 'getting out of the body'."

References to the witches' cradle in literature are few and the actual use of the cradle in Western Europe seems to have been relatively rare. Seabrook mentions its contemporary use in France (*Witchcraft, Its Power in the World Today*. Harcourt, Brace & Co., New York. 1940) and described his

experiments with it while living in Rhinebeck, New York (*No Hiding Place*. J. B. Lippincott Co., Philadelphia. 1942).

Three young women that I know personally have experimented with it, although only for short periods and without any beyond-the-normal experiences other than pleasurable relaxation. Essentially, the same technique has been in medical use for years to bring about relaxation—as the familiar straitjacket which is used as much for its sedative value as it is for a restraint, and as the wet sheet that is wrapped around the body tightly to prevent any movement at all.

Relaxation of the body and of emotional and mental tension is an important factor in establishing the conditions conducive to ESP phenomena. Another factor that may be involved in the witches' cradle relates to the study of Yoga. In *Hatha Yoga*, and in *Raja Yoga* which utilizes the bodily positions and exercise of Hatha Yoga, much concern is given to the spine being kept straight. In the witches' cradle, particularly in the second model where the arms are overhead, this condition is naturally met, and it may be that the felling of isolation causes a spontaneous movement of the "Serpent Fire" mentioned in *Laya Yoga*.

Parapsychology has discovered very little about the mechanisms of ESP phenomena, and generally the techniques used by persons trained in traditional ways to attain clairvoyance, projection of the astral body, etc. have been ignored in the para-psychology laboratories. We would like to see some attention devoted to this line of research.

If the witches' cradle is one of these techniques, an exercise that is more than an instrument, it is also something else. It is a symbol of ritual death. To experience the sensory deprivation of the witches' cradle is to experience the separation of consciousness from the physical environment that is death; to experience the restraint of the cradle, the enforced rigidity that is like the rigor mortis of death, is to experience the freedom of the soul, the expansion of awareness that is beyond death.

Through such symbols, through living myths, through such rituals, we come to understand the deeper truths of universal life. In the experience of isolation, of immobility, of suspension in space, perhaps the apprentice witch sees herself as she really is—not the body, or the daily-life personality, not the 'shadow' made up of fears and denials, or the 'animus' of her projected ideal—but as a bit of the nothing that is everything.

Through ritual, through symbol, we contact the archetypal truths that lie deep in our Unconscious and that are the wisdom of the entire race. We experience in condensed form the entire history of human consciousness. And in one moment we can see the panorama of our entire life.

While the witches' cradle itself may be comparably rare, the experience is not so rare. It has occurred to persons temporarily confined to bed, to persons out of contact with society, to flyers and astronauts. The unconscious recognition of the elements that make up the witches' cradle may be observed in the tying-up games of children, the bondage fantasies of adults, the pleasures of a tight dress or a tight belt. Eskimo children have a game in which a child is hung up by his hood until the congestion of blood caused by the restraint around his throat brings a loss of consciousness when the companions take him down. The children find this game very pleasurable.

Appendix D

Sex and Spirit

In Chapter Eight I described a ritual that had been created by Ms. Lola Babalon. She describes herself as a Tantric Priestess who was trained and initiated as an Adept of the magical order Illuminates of Thanateros (the I.O.T.) Currently she is a psychic consultant, writer, healer, and workshop facilitator. She teaches Tantric Shamanism, which is a combination of the sacred sexual teachings of the East with tribal ceremony and Earth-based spirituality. I would add that she is also a powerful magician, ritual facilitator, and sex magician.

Ms. Lola Babalon

After giving me permission to describe the ritual mentioned above, I showed her the manuscript of this book. She informed me she was willing to add something to it. I have decided to put it here because, as the end of informational material in this book (the rest is information about this book), it is an excellent demarcation between the past and possible sex-positive future of society.

You see, Lola Babalon is truly a 'Scarlet Woman' in the sense of Crowley's Book of the Law. She decides who she will be with and with whom she will work magick. She has incorporated this strength of Will into everything she does. What she illustrates here is her vision of a possible future which unites spirituality and sexuality. Will this occur? Only time will tell. But Lola, and many like her, are working on personal and world evolution which, they hope, will result in a world of love, honesty, freedom, trust and magick.

One last thing–if you have a chance to attend one of her lectures or workshops, you will not be disappointed.

‘SEX AND SPIRIT’ BY LOLA BABALON

Let me seduce you into exploring the most sacred and juicy of all the mysteries—the connection between Sex and Spirit.

As we move with alarming speed into the Aquarian age, tremendous changes are occurring on a cultural and spiritual level. The collective belief systems are expanding into cyberspace and a curious new form of neo-tribalism is taking place. It is emerging from deeply within each individual.

No matter where we are on the planet, chances are that there is a drum jam going on somewhere in the neighbourhood on the next Full Moon. There is also taking place a growing movement of ecstatic dancing, chanting, freestyle channelled bodywork, and healing. It is occurring on a very large scale, all over the planet.

For the longest time we all went plodding along on our individual paths, tending our individual altars. It is as if every individual, on his or her own journey, suddenly discovered that there are others to share with and that our different paths and belief systems are not so different after all.

The fact is, there is love at the core of all teachings. Suddenly we seem to be able to share with others on a much deeper level. Small circles are forming spontaneously and disintegrate again, coming together only to celebrate the cycles of the Sun and Moon, the Solstices and Equinoxes.

These collective changes deeply affect our relationships. To understand some of the changes, let’s look at the reality of love and sex—the single most transformative experience known.

Our sexual desires and drives have a strange ability to excite, relax, regenerate, empower, transform, frustrate, and agonize us, all in turns. It is sex that enables the evolution of the species, as well as the pro-creation/self-realization of the individual.

Sex changes everything. Remember how life became completely different as soon as the hormones kicked loose in puberty? Have you ever noticed how people blossom when they get into passionate relationships or wither energetically when they quit having sex? Sexual fulfilment is instrumental to spiritual fulfilment. Without it there is much frustration and suffering. This involves the ability to recognize and fulfil one’s own needs first before going out and projecting them onto others.

Until recently, the whole concept of being able to change reality according to one’s Will seemed far from possible. Yet now we find ourselves amid a huge spiritual renaissance that has the co-creation of reality at the core of its teaching.

Sex has always been regarded as sacred and used as a way to commune with the Divine. And even though sex magic is at the core of virtually all mystery schools, there is still a lot of Christian anti-pleasure imprinting to be healed. Two thousand years of history have left us with plenty of “if it feels good, it must be really bad for you” patterns.

The churches have created a tremendous amount of guilt and shame around the physical body and its functions. Sin, and the resulting guilt, were invented as a means to control the masses. This was increased by the subjugation of women in monogamy and the resulting sexual frustration. Human beings are not, by nature, monogamous. If they were, it would be much easier to be more ‘faithful’ to one another. And how can we possibly be more faithful to another if we are not faithful to our own true being?

Guilt always compromises our inner sense of truth, allowing it to be overcome by the rules established by society. We feel guilty when we are not conforming to the ‘oughts’ and ‘shoulds’ of some authority other than ourselves.

It is our inner sense of truth, which is our one and only, instant connection with Spirit. Truth is when something feels right inside. Truth is a very immediate, volatile experience. It can only be experienced when we "walk in beauty" as the Native Americans put it, in harmony with the world.

Yet having smooth, lasting, and harmonious relationships seems to be ever more challenging. It's more like a war out there with battles between the genders. It seems that most women are trained to want just one thing from a man: commitment. Most men are intent on just the opposite: avoiding commitment.

For a man, marriage today means not only signing one's genitals over to his spouse, but also a high probability that in a few years a wife may walk away with a man's kids, home, and bank account, leaving him bankrupt or in debt for years to come. Lies, deceit, disillusionment, domestic violence, and restraining orders are just the visible tip of an iceberg of rage, guilt, shame, and unfulfilled desires.

When seen in this light, marriage is not about love and partnership. It looks more like a trade of sex for social stability. Women are trained by society and their mothers to 'sell' their sex to the highest bidder in exchange for being well taken care of by a man.

On another level, we also need to realize that it is impossible to ever completely 'have' one another for all eternity and to the exclusion of all others. Love is a much more volatile and unpredictable condition. Love is a sharing, a flowing. It is by nature free and voluntary. It is a law unto itself—the most powerful law there is. It is largely unaffected by human rules and regulations. Love is a state of grace which connects us with Divinity.

The current spiritual evolution is stripping away all forms of self-deception and facilitates a movement toward radical honesty and full integrity in dealing with others. This involves taking full responsibility for one's own well-being and development. It means giving up the privilege of lying, cheating, and blaming our problems on our lovers. It means letting go of jealousy, possessiveness, and all attempts at controlling each other.

Love and control are mutually exclusive. When we are in love we are not in control. When we are in control we cannot possibly be in love. Sex is the engine, the 'nuts and bolts', of the relationship. Most romantic pursuits and courtship rituals are just preparation or the setting of the stage for sex to happen.

That which attracts two people to each other is largely karma, chemistry, and projection. We fall in love with what we really need to learn. Each new partner is here to show us where we are, where we left off, and what it is we are dealing with at this time. That is why we frequently must repeat certain patterns until we finally get it right.

This works somewhat like improvisational theatre. We write our own scripts (which are often straight copies of our parents' scripts). Then we go on to set the stage and invent the kinds of dances we have with our lovers as required by our evolutionary lessons. Since the stage of life is also big enough for our sweethearts to play out their own dramas, there is much room to get hurt in the shuffle.

But the pain is only there to teach us. Pain is a symptom, a part of our healing. As A. O. Spare aptly put it, "There is only one virtue: pleasure, and only one sin: suffering."

We are all manifestations of Spirit, incarnated in physical bodies. Our bodies are the temples in which Spirit lives. They are our connection to the Earth, our mother. The more conscious and open we are, the more loving and peaceful we also become. This involves remembering what we came here to be: a bridge between matter and spirit, individuals joining together in celebrating love, life, and one another in a sacred way.

GLOSSARY

ACUPUNCTURE: One form of traditional Oriental medicine which uses extremely fine needles (usually tinier in diameter than a human hair and made from a wide variety of substances) which are inserted in various points on the meridians to increase a deficiency or decrease an excess of the body's energy.

AFE ZONE: The Anterior Fornix Erotic zone is an area in the vagina opposite the G-Spot which is sexually highly responsive in many women. See Chapter Three for details.

ALPHAISM: In the system of Louis Culling, a period of magical chastity. That is, not having sex, or even thinking about sex, for pleasure only. Rather, the only reason to even think about sex should be magical in nature.

ANIMAL MAGNETISM: Name of the body's energy as used in mesmerism.

ARMCHAIR MAGICIAN: A person who studies magick but does not practice it. Such people are important for their theorizing and research abilities.

ASTRAL PLANE: An area which is not physical although it is interwoven with our physical plane. It contains the non-physical sources of the material plane. Creating a change on the astral plane eventually manifests on the physical plane. The subconscious is our direct link to the astral plane. Creative visualization and magick are two important methods for making changes on the astral plane.

ATHANOR: An alchemical term. Its sex magick interpretation is 'the penis' of a sex magician. Autonomic nervous system (ANS): The part of the nervous system (in vertebrates) that regulates a wide variety of involuntary actions necessary for maintaining life, such as the functioning of the heart, intestines, and glands.

BLOOD OF THE RED LION: An alchemical term. Its sex magick interpretation is semen charged by magick.

BOTTOM: In an SM scene, the person who receives intense sensation.

BOTTOM SPACE: An altered state of consciousness which may be achieved by being a Bottom.

CHORUS: One or many people who function as a Ring or Star or combination of both during a sex magick ritual. The term comes from the ancient Greek usage where a group of people in a play, the chorus, would add information and comments to what the actors were doing.

CREATIVE VISUALIZATION: The process of using the mind to create and implant an image upon the subconscious. Since the subconscious is a direct link to the astral plane, this is a way of causing magick to occur. If you use repeated phrases instead of images, this process is known as making positive affirmations.

CUNNILINGUS (also cunnilinctus): Oral sex performed on a woman.

CURCURBIT: An alchemical term. Its sex magick interpretation is 'the vagina' of a sex magician.

DIANISM: In the system of Louis Culling, this is the name for sex magick between a heterosexual couple which follows a set of rules, including that the male does not ejaculate. See Chapter Two for details.

DIVINATION: Literally, to make divine. Divination is the ability to use the powers we all naturally possess (but few develop) to foresee likely results from past, current or future actions.

DLC: See Duofocal Love Couple.

DOM (short for Dominant): Term for person who gives intense sensation to a Bottom during an SM scene. Especially the name for a person who gives commands in a SM scene oriented toward dominance and submission (DS).

DRAWING DOWN THE MOON: In Neopaganism, invoking a goddess into a person, usually a woman.

DRAWING DOWN THE SUN: In Neopaganism, invoking a god into a person, usually a man.

DUOFOCAL LOVE COUPLE: The two people who are the focus of the energy in all modes of duofocal sex magick.

DUOFOCAL SEX MAGICK: Sex magic where the energy raised is focused on or through two people engaged in sexual activity. It most often involves just the two people involved in the ritual.

DUOMAGIA: Sex magick for a couple.

EAGLE: See White Eagle.

EAGLET: See Elixir.

EARTHENWARE VIRGIN: A system developed by artist-magician A.O. Spare which involves a man masturbating into a container designed to function as an artificial vagina for the purpose of sex magick. Spare's original idea and a modification are described in Chapter Five.

ECL: See Eroto-Comatose Lucidity.

EGG: An alchemical term. Its sex magick interpretation is the part of the First Matter contributed by the White Eagle.

EGREGORE: An entity automatically created by the Wills of several people united by a particular purpose. Usually ignored by most non-magical groups, magical groups seek ways to enhance the egregore.

EIGHTH DEGREE (VIII°): In the system of the O.T.O., this refers to the degree of the Order in which a person learns about (and is thus a code used by magicians to represent) masturbatory sex magick.

EJACULATION: Semi-autonomic process, usually the result of sexual stimulation, in which sexual fluids are pushed out through the urethra because of rapid, muscular contractions. Men who are not impotent experience ejaculation. Many women experience it also, although it frequently goes unrecognized. The physical result of ejaculation is called the ejaculate. In the male, the ejaculate is composed of seminal fluid and sperm.

ELEVENTH DEGREE (XI°): In the system of the O.T.O., this refers to the degree of the Order in which a person learns about using anal sex for sex magick. Some people have assumed that this is limited to sex magick as practiced by males (and is thus a code used by some magicians to mean sex magick practiced by gay or bisexual men). However, Crowley's diaries show that he used the term to represent sex magick using anal sex with men or women.

ELIXIR: An alchemical term. Its sex magick interpretation is the combined sexual fluids of the male and female (First Matter) which have been energized and potentized via sex magick.

ENERGY: The capacity for work. There are two basic types of energy. Potential energy is the name given to energy that is stored for later use. Examples of this would be a charged battery that is not being used or a talisman. Kinetic energy is energy in motion. Examples of this would be using a battery to run a motor or the effects of a magical ritual that lead up to the result.

ENLIGHTENMENT, THE: An eighteenth-century philosophical movement which used human logic and reason to examine traditions and doctrines which had previously been accepted without such examination.

EROTO-COMATOSE LUCIDITY: An extreme sex magick technique where several assistants spend hours sexually arousing a Primary Magician to help the PM achieve a sexual trance to induce divinatory abilities.

EUCHARIST: In sex magick, the magically charged fluids of the man and woman which have united at final orgasm/ejaculation in the woman's vagina; also, the use or consumption of these fluids.

EVOKE: To bring forth. An evocation is usually done to cause the appearance of some lesser entity or spirit so that it can be questioned by a magician or used as a servitor. Since these entities do not have free wills and cannot do anything against their natures, 'using them' or 'commanding them' to do what they were created to do is not forcing them to do something but allowing them to fulfil the essence of their existence.

FATE: In the magical sense, the belief in predestination; that what happens to you has been foreordained. While the belief in fate is widely held, it contradicts the idea of humans having free will. It also contradicts the basic concept of magick: that we can cause change to occur.

FIRST MATTER: An alchemical term. Its sex magick interpretation is the male and female secretions combined for magical purposes. When potentized by the sex magick ritual, it is known as the Elixir.

FLAGELLANTES: Christian sect that believed the self-mortification of the body through physical abuse such as whipping and the wearing of hair shirts would help the member learn that the physical body and world are terrible and that the spirit can, in this way, be exalted.

GIGO: A computer term meaning 'garbage in, garbage out'. Relates to the notion in sex magick that the thought held at orgasm comes to pass. If the thought held is chaotic or uncontrolled, the result or Magickal Childe will also be uncontrolled or chaotic.

GLUTEN OF THE WHITE EAGLE: An alchemical term. Its sex magick interpretation is the vaginal fluids of a woman performing sex magick. It contains the egg.

GOLDEN DAWN, THE: Seminal occult group founded in the late nineteenth century. The members of that group have directly or indirectly influenced virtually all students of magick over the past half-century.

GREAT RITE: A Neopagan sex magick ritual where one or both people have had a god or goddess invoked into them.

GREAT WORK: Discovering your true will and then working to manifest it.

GRIMOIRE: From the French meaning a 'grammar book'. Non-magicians or anti-occultists use the term to describe any book on the occult. Magicians use it to refer to ancient instruction books on magick. Magicians also keep a record of their magical work. This becomes their personal grimoire.

G-SPOT (or Grafenberg spot): Named after its modern discoverer, a small area inside the vagina (on the dorsal side), which is sexually very responsive to stimulation in many women. It is known to cause intense orgasms and may trigger multiple orgasms and ejaculation. See Chapter Three for details.

GUIDE: In a Polyfocal Sex Magick ritual, a special person who guides the energy of the Polyfocal Sex Magick Company without having any of the energy of the PSMC go through him or her.

HOLY GUARDIAN ANGEL: A special angel which, it is believed, is watching over you, and helping you toward achieving your true purpose in life. Some people claim that the HGA is merely your higher self. Thus, doing magical work to attain the 'Knowledge and Conversation of your Holy Guardian Angel' is another way of saying that you are fully integrating your personality or, in Jungian terms, achieving individuation.

IMAGING: A popular, modern, non-occult name for creative visualization.

INDEPENDENT MODE: Masturbatory sex magick.

INDIVIDUATION: In Jungian psychology, the process of integrating aspects of the personality to form a unified, holistic self.

INFIBULATION: An extreme form of female genital mutilation performed upon infants or young girls in certain Asian and African cultures. The clitoris is cut out, the edges of the labia majora are cut and the remaining tissue is stitched together, forming a living chastity belt of scar tissue. The scar tissue may be cut after marriage to allow sexual intercourse.

INVOKE: To bring something into you. Traditionally, you would invoke a 'higher' entity such as a god or goddess. Some people believe that this is simply allowing certain qualities (of the entity invoked) to manifest from within you.

JEALOUSY: Feelings of fear, anger, apprehension, wariness, bitterness, etc. resulting from the feelings of fear of being supplanted in a romantic relationship. It is based on the fear of loss of a possession: a 'loved' one. Thus, it is not even based on love, but on feelings of ownership. Still, it is an emotion much desired in some romantic relationships among those who relate love to possession after the mode of the origins of romantic love developed in medieval times.

KABALAH: Several schools of mysticism as codified under various Jewish rabbis. Although most famous as Biblical speculation and numerological musings, along with magical techniques, other schools of Kabalah kept secrets of sex magick.

KABALISTIC SEX MAGICK TRANCE: A trance induced via extended sex magick which has been derived from the Kabalah.

KAREZZA: A sexual practice involving prolonged intercourse without orgasm (or ejaculation) on the part of either the male or female. The original purpose was to help the male and female develop a closer emotional bond and to function as a type of birth control.

KEGELS: Exercises to strengthen the pubococcygeus muscles which, as one purpose, are heavily used in sexual intercourse.

KISMET: A Turkish word which means fate.

KNIGHTS TEMPLAR: Christian religious order founded in 1118 C.E. to protect travellers and crusaders going to the Middle East. They gained so much power and money that they were suppressed in 1312 by religious and temporal authorities. It is believed that they obtained secrets of sex magick from the Sufis of the Middle East.

KSMT: See Kabalistic Sex Magick Trance.

LAMEN: A symbol, especially used in ceremonial magick practices, used to represent either a degree of attainment or an office (such as High Priest) within a magical group.

LOVE: In sex magick, a specific process which involves the uniting of opposite energies; magnetic and electric, female and male, yin and yang.

MAGA: Term for a female magician.

MAGICIAN/ASSISTANT MODE: MONOFOCAL Sex magic where one or more people help a person working Independent Mode sex magick.

MAGICK: The art and science of causing change to occur in conformity with will, by means not currently understood by western science. Some people believe that the change is a change in consciousness.

MAGICKAL CHILDE: The non-physical result (i.e., an effect on the astral plane which must eventually manifest) of every act of sexual intercourse between two people. The two may be any sexual pairing, or a person may work alone (i.e., through masturbation) with a non-physical entity as a partner.

MARRIAGE MANUAL: Earlier in this century, books which gave advice on how to mentally or spiritually please your husband or wife. More recently, books which describe techniques of sex, including a variety of positions for sexual intercourse.

MEDICINE OF METALS: An alchemical term. In sex magick it is synonymous with the Elixir.

MERIDIANS: According to traditional Oriental medicine, meridians are paths throughout the body through which the body's energy flows.

MESMERISM: A system which taps into the natural energies of the bodies of living things. In this system, the energy is called Animal Magnetism, and can be harnessed for such things as healing and producing psychic phenomena. Now mistakenly considered to be nothing more than a forerunner of hypnosis because hypnotism can produce similar results via suggestions placed in the subconscious.

MONOFOCAL SEX MAGICK: Sex magic where the energy raised is focused on or through one person.

MUTUAL ORGASM: Also known as simultaneous orgasm, it is an orgasm had at the same time by two (or more) people having sex. Although described and praised in many books and novels, it is usually not common. People who work together for a long time, however, may be able to tune into verbal and non-verbal cues which will result in more frequent mutual orgasms, or at least orgasms more likely to occur closer in time to each other.

NINTH DEGREE (IX°): In the system of the O.T.O., the degree in which people learn about (and thus a code among magicians to represent) heterosexual sex magick.

ORGASM: A mental and physiological response to extended sexual stimulation typified by spontaneous sounds and motions of the body (although they do not always occur). In men this is frequently mistaken for being synonymous with ejaculation which is a separate physiological response. This confusion may have occurred because in untrained men it usually occurs simultaneously with orgasm.

O.T.O. The Ordo Templi Orientis, a magical order led at one time by Aleister Crowley. One thing this group is known for is their knowledge of sex magick. They claim to be related to the original Knights Templar.

OUTSIDER: A term used by writer Colin Wilson to designate the people who are 'outside' of societal norms. This includes people who practice magick and sex magick as well as those who use illegal drugs to enhance their lives, people who experiment with alternative relationships and sexualities, etc.

PATHWORKING: A visualized journey. Originally an astral journal on the Kabalistic Tree of Life. The latter, to separate it from the newer definition, is now termed Kabalistic Path Working.

PLACE OF COMFORT: A ritual area designed for sex magick rituals.

PM: See Primary Magician

POLYAMOROUS: The belief and attitude that people can love more than one person at the same time. Also, practices based on these beliefs.

POLYFIDELITY: A type of group marriage based on the idea that it is indeed possible to be deeply in love with more than one person. Such love may or may not be manifested sexually. An aspect of polyfidelitous relationships is the necessity of open communications. All members of such a relationship are aware of the other members and the feelings each has toward the others. All members of such a group relationship must agree on admitting any other into the relationship.

POLYFOCAL SEX MAGICK: Sex magic where the energy raised is focused through more than two people.

POLYFOCAL SEX MAGICK COMPANY: The group of Primary Magicians who participate in a Polyfocal Sex Magick ritual.

POSITIVE AFFIRMATIONS: The use of repeated phrases to implant an idea into the subconscious. This eventually affects the Astral Plane and results in physical manifestation.

PRAXIS: Putting theory into action.

PRIMARY MAGICIAN: The magician through whom the energy of a sex magick ritual is directed.

PSMC: See Polyfocal Sex Magick Company.

PSYCHOLOGIZATION OF MAGICK: Due to the influence of people such as Freud and Jung, some people contend that all magick is merely part of the mind and that all gods and spirits are nothing more than mental creations. That is, they have no identity and reality outside of the magician.

QUINTESSENCE: An alchemical term. In sex magick it is synonymous with the Elixir.

QUODOSCH: In the system of Louis Culling, an advance over Dianism. Here, the male ejaculates into his female partner and the ejaculate is eventually used for magical purposes.

RED LION: An alchemical term. Its sex magick interpretation is a man participating in a sex magick ritual.

RETORT: An alchemical term. Its sex magick interpretation is 'the vagina' of a sex magician.

RING MODE: A mode of sex magick where a group of people unite their energy raised during sexual activity and then send that united energy to a person or couple who is (are) the focal point(s) of the ritual. The DLC is an example of such a focal point.

RING/STAR MODE: A mode of sex magick which combines the Ring Modes and the Star Modes of sex magick.

RINGS OF THE KABALAH: A sex magick ritual based on the early version of the Kabalistic Tree of Life made in the form of ten concentric circles. For details, see Chapter Five.

SACRED MAGIC OF ABRAMELIN THE MAGE, THE: Classic text of evocational magick which would take six months to accomplish if performed strictly according to the book. The basic idea is that you spend six months in prayer and growing spirituality until you can contact your Holy Guardian Angel. This entity will then give you the secrets for controlling evil spirits, which will enable you to get them to do various tasks for you.

SEDERUNT: A prolonged period. In sex magick, the sederunt is an extended period of sexual arousal and sexual stimulation.

SERPENT: An alchemical term. Its sex magick interpretation is sperm energized through sex magick.

SEVENTH DEGREE (VII°): In the magical system of the O.T.O., the information given in the seventh degree included instructions on magical celibacy and veneration of the sexual organs.

SEX MAGICK: A variety of techniques which harness the energies raised during sexual activity and direct them to fulfil the desires of the people practicing sex magick.

SHAKTIS: In Tantric tradition, shaktis are physical 'jerks' or shakes that result from moving the magical energy through the body.

SHIATZU (also Shiatsu): Oriental healing massage that uses the fingers to apply heavy pressure on points which are identical in location to the insertion points for the needles used in acupuncture. Appropriately, it has been called 'needleless acupuncture'.

SKEPTIC: Traditionally, a person who waits until all evidence is in before making up his or her mind on an issue. More recently, this word has been usurped by those who have already made up their minds that nothing, other than their materialistic view of reality, exists. By claiming to represent and defend 'science', they attempt to insist that others believe as they do. They should be called, more appropriately, 'debunkers'.

SM: Short for 'Sado-Masochism'. And term used to avoid negative popular connotations incorrectly applied to certain types of stimulating acts. SM involves trust, exchange of power and intense sensations. SM techniques can be used to enhance sex magick or to induce a trance for magical purposes.

STAR MODE: A mode of sex magick where a group of people individually send the energy they raise through sexual stimulation to an individual or couple who is (are) the focal point(s) of the ritual. The DLC is an example of such a focal point.

STONE OF THE PHILOSOPHERS: An alchemical term. In sex mag- ick it is synonymous with the Elixir.

SUB (short for Submissive): Person who receives intense sensation in an SM scene. Especially applied to a person who attempts to complete a DOM's orders in an SM scene oriented toward dominance and submission.

SUFI: A practitioner of Sufism, a form of Islamic mysticism. It is believed that some sects possess secrets of sex magick and Tantric sexuality.

SYNERGY: The total effect of combined forces is greater than the sum of its parts. Applies to magical energy fields which are thought to increase geometrically (1, 2, 4, 8, etc.) rather than mathematically (1, 2, 3, 4, etc.). In other words, even a few people harmoniously working together magically can generate more powerful magical energy than the same number of people working individually. However, to get people to work together in perfect harmony is frequently difficult and it may require many weeks or months of working together to approach such harmony.

TALISMAN: Any object, sacred or profane, with or without appropriate symbols, charged or consecrated by appropriate means, and made to serve a specific end. Frequently used in sex magick. There are five types: pre-fab, found, traditionally-structured, compressed alphabet and free-form. For details, see Chapter Four.

TANTRA: An eastern Pagan system which, like western Paganism, has numerous sects and beliefs. Frequently confused with Tantric Sexuality, which is but one part of Tantra, this system has many features not found in western sex magick.

THEOLEPSY: Communion with the deity. According to Burgo Partridge, the Greeks used (among other sexual practices) some SM-type activities to achieve the ecstatic state of theolepsy during the festival known as the Dionysia (rites dedicated to the God Dionysus).

TOP: In an SM scene, the person who gives intense sensations to the BOTTOM.

TRANCE (esp. sexual trance or KABALISTIC SEXUAL TRANCE): A state of consciousness where a person is totally detached from the physical surroundings. May be induced by such techniques as hypnosis, injury, disease, pain, drugs, fever, strong desire or extended periods of physical activity such as long periods of sexual excitation.

TRANS-PANTHEONIC PAIRINGS: The practice of sex magick after invoking deities from different pantheons into the bodies of the participants. Also used to describe invoking unusual pairings of deities (i.e., not the usual myth-based partners) into the participants of a sex magick ritual.

TRUE WILL: Your true purpose in life. It is in harmony with the will of the Divine.

U-SPOT: The area on a woman below the clitoris and above the urethral opening which is erotically responsive to physical stimulation in many women.

VISUALIZATION: See Creative Visualization.

WHITE EAGLE: An alchemical term. Its sex magick interpretation is a woman participating in a sex magick ritual.

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Donald Michael Kraig (Los Angeles, Calif.) is a long-time student of the occult and an initiate in two Tantric orders. Formerly he was the editor-in-chief of Llewellyn's *New Times* and *FATE* magazines. His book *Modern Magick* is the most popular of its kind ever published.

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